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JAPANESE IMMIGRATION :
HEARINGS BEFORE THE COMM. ON..

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JAPANESE IMMIGRATION

HEARINGS

BEFORE

THE COMMITTEE ON IMMIGRATION AND NATURALIZATION

HOUSE OF REPRESENTATIVES

SIXTY-SIXTH CONGRESS

SECOND SESSION

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PART 3

HEARINGS AT FRESNO, LIVINGSTON, TURLOCK, AUBURN, AND
LOS ANGELES, CALIFORNIA

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COMMITTEE ON IMMIGRATION AND NATURALIZATION.

HOUSE OF REPRESENTATIVES.

SIXTY-SIXTH CONGRESS.

ALBERT JOHNSON, Washington, *Chairman.*

ISAAC SIEGEL, New York.
HAROLD KNUTSON, Minnesota.
ROSCOE C. McCULLOCH, Ohio.
J. WILL TAYLOR, Tennessee.
JOHN C. KLECZKA, Wisconsin.
WILLIAM N. VAILE, Colorado.
HAYS B. WHITE, Kansas.
KING SWOPE, Kentucky.

ADOLPH J. SABATH, Illinois.
JOHN E. RAKER, California.
RILEY J. WILSON, Louisiana.
BENJAMIN F. WELTY, Ohio.
JOHN C. BOX, Texas.
L. B. RAINEY, Alabama.

P. F. SNYDER, *Clerk.*

JAPANESE IMMIGRATION.

COMMITTEE ON IMMIGRATION AND NATURALIZATION,
HOUSE OF REPRESENTATIVES,
Wednesday, July 21, 1920

The committee met in the Hotel Fresno, Fresno, Calif., at 9 a. m., Hon. Albert Johnson (chairman) presiding.

The CHAIRMAN. Mr. Williams, we will be glad to hear from you.

STATEMENT OF MR. E. A. WILLIAMS.

Mr. Williams duly sworn.

Mr. SIEGEL. What is your address?

Mr. WILLIAMS. Eight, ten, eleven, and twelve Griffith-McKen Building, Fresno, Calif.

Mr. SIEGEL. You are a member of the bar here?

Mr. WILLIAMS. Yes.

Mr. SIEGEL. Been practising here for how long?

Mr. WILLIAMS. Twenty-five years.

Mr. SIEGEL. Are you an attorney for any particular organization?

Mr. WILLIAMS. No, sir.

Mr. SIEGEL. As far as this hearing is concerned?

Mr. WILLIAMS. No, sir.

Mr. SIEGEL. Will you state on whose behalf you appear?

Mr. WILLIAMS. I appear for various Japanese that I represent personally and for 52 Japanese corporations.

The CHAIRMAN. Japanese land corporations?

Mr. WILLIAMS. Yes.

Mr. SIEGEL. Now, you may proceed with your statement.

Mr. WILLIAMS. I don't know to what extent the investigation is to be made, but what I do want to do on behalf of the Japanese having an interest in that part of Merced County lying south of the city of Merced, Madera, and Fresno is to put into the record in statistical form the religious aspect of this Japanese population, the age of Japanese from 1 to 10, from 10 to 20, from 21 to 30, from 30 to 40, 40 to 50, 50 to 60, and from 60 thereon.

The CHAIRMAN. We would be very glad to have a statement on any statistical matter you care to present, also any argument that you care to present, and if you will reduce the same to writing and send it to us we will give you our address and incorporate it into the report.

Mr. WILLIAMS. I also want to put into the record the actual number of acres owned by Japanese individually and corporations and in addition to that the number or amount controlled under lease.

I may say here that the total acreage owned by Japanese corporations and individuals in the territory just outlined by myself, is 9,479 acres.

Mr. TOOMEY (mayor of the city of Fresno). What is that territory outlined?

Mr. WILLIAMS. I will answer questions put by the chairman of the committee.

The CHAIRMAN. I will ask you that question.

Mr. WILLIAMS. That part of Merced County lying south of the city of Merced, Madera and Fresno counties. It is 9,479 acres in addition to which there are 7,363 acres under lease, making a total of 16,842. The total population of men, women, and children, Japanese, in the same territory up to the last day of June, 1920, was 5,054. Of that number 2,286 are males and the balance females. Of the males between the ages of 1 and 20, in the same territory, 931; between the ages of 1 and 20, females, 749. I attempted to obtain the death rate and birth rate. I will have that in due time.

The CHAIRMAN. Have you had an opportunity to see the booklet put out by the State board of control?

Mr. WILLIAMS. Yes; I have seen it, but I have not had time nor opportunity to read it. I have it in my office.

The CHAIRMAN. This committee received so-called press proofs of that pamphlet about two weeks ago, and we just received yesterday the final prints, with certain revisions, we would be glad to have your figures to see how they correspond.

Mr. SIEGEL. Have you any figures regarding the native-born Japanese here?

Mr. WILLIAMS. Well, I can figure it out from the figures that I have, but I have not figured it yet.

Mr. SIEGEL. Would you be good enough to put that into the record also?

Mr. WILLIAMS. Yes. You wish that in the statistical record that you wish me to compile?

Mr. SIEGEL. Yes.

Mr. WILLIAMS. Yes.

Mr. SIEGEL. As I understand it, you represent all of the so-called corporations, Japanese corporations, who are in this part of the country?

Mr. WILLIAMS. Oh, no; I do not.

Mr. SIEGEL. Are there more than 52?

Mr. WILLIAMS. There are 79 corporations.

Mr. SIEGEL. For the whole State?

Mr. WILLIAMS. No, sir; for the territory that I have outlined.

Mr. SIEGEL. Do you know how many there are for the whole State?

Mr. WILLIAMS. No, sir. Understand, now, that many of these corporations own property lapping up into other counties which are not in this territory I have designated. For instance, there are corporations owning property in Kings and Tulare Counties, but their offices are in this county.

The CHAIRMAN. Will you be able to send us a list of the corporations you represent?

Mr. WILLIAMS. Yes, if you wish it. I have them right here, but I could not very well give them to the reporter, because it would take an indefinite period to sift them out.

The CHAIRMAN. You may use your own judgment about that in making them up.

Mr. WILLIAMS. Yes.

Mr. SIEGEL. And you have the right, you understand, to revise your remarks if you care to.

The CHAIRMAN. The reason I suggested it, there might be some dispute as to the acreage on account of the corporation and on account of the contract buying.

Mr. WILLIAMS. Well, this compilation was made from the map that the raisin association Japanese director, or secretary, compiled, and it is taken from the contracts on file in that office, and I think about 97 per cent of the vineyard acreage controlled by the Japanese has been signed up to the California Associated Raisin Co.

The CHAIRMAN. That is packing and shipping and organizing for business?

Mr. WILLIAMS. Yes.

The CHAIRMAN. You think about 97 per cent of the Japanese growers under lease or ownership—

Mr. WILLIAMS (interposing). Are members of that association, and deliver their goods there.

The CHAIRMAN. That would not leave any Japanese to have an independent organization?

Mr. WILLIAMS. No, sir; absolutely none.

The CHAIRMAN. What is your estimate of the oriental population in this city?

Mr. WILLIAMS. In this city? Oh, I should figure about 1,500.

The CHAIRMAN. Of course, that is not important; we will send for the United States census figures.

Mr. A. M. DREW. Sixty per cent of the city is foreign population.

Mr. WILLIAMS. But the question is orientals.

The CHAIRMAN. Let us see; your population here would be 40 per cent American, white or naturalized?

Mr. DREW. Yes.

The CHAIRMAN. And the next is what?

Mr. DREW. Armenian, about 15 to 20 per cent.

The CHAIRMAN. Are the Armenians buying property?

Mr. DREW. They own it.

Mr. WILLIAMS. They own 35 per cent of the vineyard acreage in this country right now.

The CHAIRMAN. Under the State law they have a perfect right to buy it and own it?

Mr. DREW. Yes.

The CHAIRMAN. And the next after the Armenian would be what?

Mr. DREW. Russians; 10 per cent.

The CHAIRMAN. When did they commence to come in in any considerable numbers?

Mr. DREW. About 30 years ago. They have been here a long time and have been Americanized.

The CHAIRMAN. And the Armenians are Americanized, too?

Mr. DREW. Fairly well.

The CHAIRMAN. The Russians own property.

Mr. DREW. Yes.

The CHAIRMAN. Become citizens?

Mr. DREW. Yes.

The CHAIRMAN. What is the next?

Mr. DREW. The Slavonic races are here in large numbers also.

Mr. H. E. PATTERSON. The statement is made that 60 per cent of the population is foreign born?

Mr. DREW. Foreign parentage or foreign born. That statement was made last winter by the foreign immigration committee that had charge of this work in Fresno.

The CHAIRMAN. Well, we will hear you in a minute on that, and further, we can get the exact figures from the bureau of naturalization, so if you will pardon us we will not pursue that. I just asked that as a matter of curiosity, having driven around the city. Now, Mr. Williams, have you anything further, any further statement to make?

Mr. WILLIAMS. I have no further statement to make. I will be glad to answer any questions within my knowledge and furnish the statistics. I understand what you want is statistical statements for the purpose of comparison and general enlightenment.

The CHAIRMAN. Yes; we will be glad to have that. Now, the central labor body or building trades labor body, and Mr. Taylor, general representative of the A. F. of L., have agreed to send in resolutions, all of which are a matter of record, and Attorney Drew has agreed to send in statements concerning decisions of the court in a couple of cases, one in regard to guardianship. Now, we feel sure that these reports will be——

Mr. WILLIAMS. I want to state with reference to a decision with respect to the guardianship matter, you should be fully informed of the fact that led up to that decision. That decision, as it appears on a piece of paper is rather drastic, but the facts from which the decision sprung were quite different. I would advise Mr. Drew to inform himself of the real facts in the case, and they are of record, before he gives this committee any copy of any decision. The case he refers to is a case where a particular guardian disobeyed an order of the court, and the court went outside of the record and outside of the facts in the case to arrive at his conclusion. I am very familiar with that case, and you can get that from an attorney, Elliott Calder, an attorney in San Francisco, 445 Market Street.

The CHAIRMAN. Of course, you understand that is a State matter, but we are curious to look at it a little bit. Now, Mr. Williams, this which has been taken down will be sent to you and you may use it as an introduction to your statement.

STATEMENT OF KOICHI KAMIKAWA.

Mr. Kamikawa duly sworn.

The CHAIRMAN. What is your residence?

Mr. KAMIKAWA. Fresno.

The CHAIRMAN. How long have you been in the United States?

Mr. KAMIKAWA. About 20 years. Say, gentlemen, I can not speak English very well, like you do, so the best thing I can do is to show you what I have done. [Handing papers to chairman.]

The CHAIRMAN. Are you one of the proprietors of a big store here?

Mr. KAMIKAWA. Yes.

The CHAIRMAN. How long have you been in that business?

Mr. KAMIKAWA. Twenty years, since I came here, just my two brothers and me.

The CHAIRMAN. Twenty years in Fresno?

Mr. KAMIKAWA. Yes.

The CHAIRMAN. In order not to take these papers away, I will state that Mr. Kamikawa presents a paper dated September 14, 1918, from the State central committee of northern California, Liberty loan, appointing him a captain in the fourth Liberty loan drive for the second election precinct—I will change that; it is subdated office of the chairman for Fresno County. He presents an interview, undated, which is as follows:

Koichi Kamikawa finds he has grown much Americanized.

This successful merchant is a self-made man and an active resident.

K. Kamikawa is the vice president and general manager of Kamikawa Bros., one of the biggest grocery and dry goods stores in the San Joaquin Valley, not only among Japanese but American stores.

He was born in Japan and came to this country when he was 15 years old. He is one of the "self-made men," the pride of America. He had several years' education after he came to this country, at a grammar school and business college at San Francisco, and started to engage in the present business at Fresno with three brothers.

He calls himself "an American born in Japan," because his living in America is longer than the life in his own home country. He also says that his sentiment likes America more than Japan. He experienced this fact when he went back to Japan a few years ago to see the old folks there when he was surprised to find how he was "Americanized."

He owns 640 acres of vineyard in Fresno County and is doing his best to improve it. When this is done it means some of his property will be increased in value, but at the same time it will have developed the wealth of California.

He always endeavors to exert himself in public affairs and interests, as he is one of the best citizens in the town. He has bought Liberty bonds and war savings stamps to the amount of nearly \$10,000 during the war and donated \$1,000 to the Y. M. C. A. and Y. W. C. A. lately.

He thinks that the latest agitation against Japanese in California is due to the fact that the people of California do not understand Japanese very well. From his own experience he says that when an American knows or associates with Japanese they become good friends and there never exists any antagonistic feeling between them. Therefore it must be the noble duty of good American citizens, as well as of Japanese themselves, to create a good understanding with each other and avoid agitation or ill feeling in both nations which may lead sometime to undesirable conflicts.

The CHAIRMAN. Now, you did all you could during the war?

Mr. KAMIKAWA. Yes.

The CHAIRMAN. Now, do you think it is desirable for more Japanese to come to the United States?

Mr. KAMIKAWA. Well, I don't know about that.

The CHAIRMAN. Would you not like to see a new treaty made?

Mr. KAMIKAWA. Well, I am satisfied now.

The CHAIRMAN. With the gentlemen's agreement?

Mr. KAMIKAWA. Yes.

The CHAIRMAN. You would feel better if you were an American citizen?

Mr. KAMIKAWA. Yes.

Mr. SIEGEL. How long have you been here?

Mr. KAMIKAWA. About 20 years.

Mr. SIEGEL. Now, when you went back home were you liable to military duty?

Mr. KAMIKAWA. No, sir.

Mr. SIEGEL. You were not?

Mr. KAMIKAWA. No, sir.

Mr. SIEGEL. Had the law been changed?

Mr. KAMIKAWA. I don't understand much about Japan.

Mr. SIEGEL. You don't?

Mr. KAMIKAWA. No, sir.

Mr. SIEGEL. And you came here when you were quite a young boy?

Mr. KAMIKAWA. Yes.

Mr. SIEGEL. Do you belong to the Japanese-American Association, with headquarters in San Francisco?

Mr. KAMIKAWA. Well, I am president of the Japanese association here.

Mr. SIEGEL. For Fresno County?

Mr. KAMIKAWA. Yes, sir.

Mr. SIEGEL. How many members?

Mr. KAMIKAWA. I think about 1,350.

Mr. SIEGEL. How much do they pay per year, the boys?

Mr. KAMIKAWA. Twenty-five cents—a year? Three dollars a year.

Mr. SIEGEL. That is all they pay?

Mr. KAMIKAWA. Yes.

Mr. SIEGEL. All kinds?

Mr. KAMIKAWA. Yes.

Mr. SIEGEL. And send 15 per cent into headquarters in San Francisco?

Mr. KAMIKAWA. No, sir.

Mr. SIEGEL. What percentage do you send?

Mr. KAMIKAWA. I think our secretary can tell you that. He says it is 15 per cent now. It used to be 5 per cent.

Mr. SIEGEL. When you came to this country you came without money?

Mr. KAMIKAWA. Yes; I had some money.

Mr. SIEGEL. When you came here?

Mr. KAMIKAWA. Yes.

Mr. SIEGEL. How much money did you bring when you came here?

Mr. KAMIKAWA. A little money; my brother was here about two years ahead of me.

Mr. SIEGEL. But when you personally came here how much money did you bring with you?

Mr. KAMIKAWA. I think about \$500; I do not remember exactly how much.

Mr. SIEGEL. And you were then a boy about 15 years old?

Mr. KAMIKAWA. Yes.

Mr. SIEGEL. How old are you to-day?

Mr. KAMIKAWA. Thirty-five.

Mr. SIEGEL. Are you a member of some of these corporations which have been organized here?

Mr. KAMIKAWA. Yes; I belong to the raisin association and the peach association, and I have business here importing and exporting goods.

Mr. SIEGEL. As a corporation?

Mr. KAMIKAWA. Yes; we organized as a corporation in 1908.

The CHAIRMAN. Are you a director in the bank?

Mr. KAMIKAWA. No, sir; I used to be, but I am not now. My main business, most of my business is import and export business. I have a store in San Francisco, too, and I export mostly automobile supplies to Japan, our office in San Francisco. I mostly export American stuff to Japan.

Mr. SIEGEL. You have heard of the general talk and agitation which is now going on?

Mr. KAMIKAWA. Yes.

Mr. SIEGEL. What solution have you to offer?

Mr. KAMIKAWA. Well, I am pretty busy in my business, and I did not pay much attention. I do my duty, and I have a busy business, you know, so I have not very much time.

Mr. SIEGEL. You read the Japanese newspapers, don't you?

Mr. KAMIKAWA. I have very little time for that.

Mr. SIEGEL. Do you read the English newspapers?

Mr. KAMIKAWA. Some. I am busy, you know.

Mr. SIEGEL. In other words, you are one of the busy Japanese-Americans; busy making money. Is that right?

(Mr. Kamikawa laughs.)

Mr. SIEGEL. And you have given no thought to this question at all?

The CHAIRMAN. How do you hold that 640 acres of land?

Mr. KAMIKAWA. Corporation; my corporation was organized in 1908.

Mr. SIEGEL. That was before the passage of this land law?

Mr. KAMIKAWA. Yes; and my boy and my brother's boy, born in this country, they are stockholders, and some Americans are stockholders, too.

Mr. TOOMEY. I am holding no brief for the Japanese or anybody else, but I just want to state, and Mr. Drew and all of the other gentlemen in this room will bear me out, that our Japanese population in this city and county have done, have all done their best during the war, and all Liberty drives and everything for the Government; they have always come through.

The CHAIRMAN. Now, I do not think we will hear any more for the record unless there is something that somebody wishes to offer. (Thereupon the meeting adjourned.)

COMMITTEE ON IMMIGRATION AND NATURALIZATION,
HOUSE OF REPRESENTATIVES,
Wednesday, July 21, 1920.

The committee met at Livingston, Calif., at 3.10 p. m., Hon. Albert Johnson (chairman) presiding.

STATEMENT OF MR. LOUIS D. LOVE.

Mr. Love was duly sworn.

The CHAIRMAN. Where do you live?

Mr. LOVE. Livingston, Calif.

Mr. SIEGEL. What is your occupation?

Mr. LOVE. Farmer.

Mr. SIEGEL. You have been farming here for how long?

Mr. LOVE. About six years.

Mr. SIEGEL. Been a resident of California how long?

Mr. LOVE. Seven years.

Mr. SIEGEL. Now, will you just make your statement?

Mr. LOVE. The situation is this: We have a colony of Japanese here who are pretty nice people, apparently good American people; that is, they are Americans, some of them, but here last winter when this agitation came up it seems like the Japanese took charge of the situation and they came in here and began to colonize this country by leaps and bounds, and it looked as though we were going to be crowded out, so we started this little agitation down here in Livingston, more to keep down the American people from making these deals with the Japanese. It seems like there was lots of money in it for these fellows. There was a thousand acres over here and another fifteen hundred acres over here [indicating] sold to the Japanese. They commenced to be very active, and we just shut down on them. Since January 1st there has been no Japanese deals here.

Mr. SIEGEL. You got up a local agitation to discourage the selling or leasing of property to the Japanese?

Mr. LOVE. Yes; and I will give the Japanese here credit for one thing. They did cooperate with us and keep other Japanese out.

Mr. SIEGEL. And your view is that their efforts to lease or colonize—

Mr. LOVE (interposing). In other words, we could see that the time was short, if they kept on coming at the rate they were coming in, and in order to protect themselves the Japanese who were here got in and helped us to keep down the colonizing of any more Japanese here.

Mr. SIEGEL. Do they have a secretary of the Japanese-American Association here?

Mr. LOVE. I don't know; Mr. Adams can tell you more about that.

Mr. SIEGEL. Have you many Japanese working here now?

Mr. LOVE. Most all of them are farmers.

Mr. SIEGEL. Working on shares?

Mr. LOVE. Most of them own the land themselves.

Mr. SIEGEL. They have these colonies, but outside of that they are not working around?

Mr. LOVE. No, sir.

Mr. SIEGEL. Are many of those Japanese born here?

Mr. LOVE. Quite a few. Livingston has been on the map in this way: The propaganda that the other people in California are spreading out is that the Japanese came here and made this country. There is nothing to that. The first man who planted a vineyard in this country was F. A. Crowl and Martin Crowl and quite a few Japanese farmers came in here about 12 or 15 years ago. They claim the credit for building up the country. There is nothing to that. We expect to give them full credit for what they have done, and otherwise this colony here is composed of pretty good people.

Mr. SIEGEL. You had a sign put up here at both entrances to the city: "No Japanese wanted."

Mr. LOVE. Yes.

Mr. SIEGEL. How did that work?

Mr. LOVE. It worked all right and it accomplished the purpose.

Mr. SIEGEL. You later changed the sign?

Mr. LOVE. We later changed the sign because we did not want to agitate anybody here and because, as I say, it accomplished our purpose. When these people showed us that they were absolutely co-operating with us we did not feel like hurting their feelings any longer.

Mr. SIEGEL. You did not feel like you cared to make Livingston conspicuous?

Mr. LOVE. No, sir.

Mr. SIEGEL. Further down the road a way there is a sign: "No Japanese wanted."

Mr. LOVE. Well, that sign means what it says.

Mr. SIEGEL. They have a box factory there?

Mr. LOVE. They have a canning factory and packing house, such as that.

Mr. SIEGEL. The Japanese are not working in those?

Mr. LOVE. No, sir.

Mr. SIEGEL. There is perfect amity between the Japanese here now and the American citizens?

Mr. LOVE. Oh, yes.

The CHAIRMAN. Now, is it your personal belief that this community can take care of what it has got, and no more?

Mr. LOVE. That is the idea. We can get along nicely with these people, but we don't want any more.

STATEMENT OF ELBERT G. ADAMS.

Mr. Adams duly sworn.

Mr. SIEGEL. What is your occupation?

Mr. ADAMS. Editor.

Mr. SIEGEL. You have been a resident of this part of California for how long?

Mr. ADAMS. Central California, about 20 years.

Mr. SIEGEL. How long have you been in this particular place?

Mr. ADAMS. Six years in Livingston and eight years in Merced Valley.

Mr. SIEGEL. What is the name of your paper?

Mr. ADAMS. Livingston Chronicle.

Mr. SIEGEL. Now, you have some statistics?

Mr. ADAMS. Yes; something handed to me by the Japanese to-day, and I take it to be authentic; number of families in Livingston district (Japanese). November 15, 1919, males, 75; females, 49; total, 124; children, male, 36; female, 45; total children, 81; grand total, 205.

Mr. SIEGEL. What do you mean by Livingston district?

Mr. ADAMS. This is the entire west end of the county. There are no Japanese in other districts, excepting the Livingston district, with one exception, over near the county line.

Mr. SIEGEL. Are there several townships?

Mr. ADAMS. Well, the fifth township is practically one-third of the whole county, and all of the Japanese are in the fifth township with the exception of a small township in Valecio.

Mr. SIEGEL. So the statistics handed you by the Japanese show a total of 205 Japanese?

Mr. ADAMS. Yes. If you wish I will give you the acreage: Acreage owned and controlled, 2,450 acres; under cultivation, 610 acres; bare land, 840 acres; average acres to a family, $36\frac{1}{2}$; aggregate annual crop, \$440,000; average per acre crop, \$275; average gross income per family, \$101. Here is a detail of the school children: Number of Japanese pupils in grammar school, 22; total number of all pupils in grammar school in Livingston, 157; percentage of Japanese pupils, 7.3; number of Japanese pupils in high school, 2; number of Japanese pupils in college, 1. Now here are some more; Number of Christian adults, 91; attendance, average for last six months, 60; number of Sunday school children, 54; annual church expenditure, \$1,830.37; percentage of Christians in colony, 75 per cent; percentage of attendance at Sunday school, 60 per cent.

Now, if you wish, I will give you briefly, if you want it, a little statement covering our whole activities here. In the fall of 1919 I noticed from week to week that in the filings I received from the county recorder's office three days per week were a great many deeds and other instruments indicating the transfer of land in the Livingston district to Japanese. Toward the close of 1919 that fact impressed me as something to be looked upon as unfavorable for the future of Livingston, so in the January meeting—or, rather, the December meeting—of the directors of the Merced County Farm Bureau, of which I am one of the directors, we took up the question of some effective means of stopping the Japanese sales, not only in the Livingston district, but, inasmuch as it was a county farm bureau, throughout the county of Merced. I was appointed chairman of the farm bureau committee, to organize a general committee to undertake this work.

The CHAIRMAN. Has your county farm organization any connection with the Federal farm—

Mr. ADAMS (interposing). Yes; we have. The farm manager is, I believe, paid by the Government, and the county merely pays his expenses. The plan I worked upon was rather crude, but it proved to be satisfactory, and it was simply this: I sent letters to different fraternal organizations and civic organizations all over the county asking them to send delegations to a meeting held in Merced January 10. On that date we organized an association known as the Merced County Anti-Japanese Association.

The purpose of that association was first to handle the situation locally; second, to cooperate in the anti-Japanese campaign all over the State. Late in January we staged a mass meeting in Merced, at which we had speakers from the Oriental Exclusion League, but at no time has the county organization merged with the Oriental Exclusion League, either as a body or any considerable number of individuals, so I may say that the Oriental Exclusion League is not probably extremely well represented in Merced County. The effective means that we used in the Livingston district were these: We printed pledge cards and circulated them among all of the owners of land in the district. That card was not legally binding, but was morally binding in that he agreed not to sell or lease or otherwise dispose of his land to Japanese, and those cards were signed up somewhere over 95 per cent. Practically everybody signed them. Another thing we did locally: We believed that we could best solve

the proposition by not antagonizing the Japanese who were here, and had been here for 11 years, known as the 21 original families. So we called them into conference with us. At one meeting we went out to their meeting place and we met there the Japanese of that colony and we pointed out to them that it was to their interest, as well as that of others, that the entry of Japanese into the Livingston be stopped immediately. We showed them that up to that time they had held the respect of the American people here. They were taken into various social and other affairs of a community nature, and in the war work there was absolutely no distinction made.

In fact there had not been up to that time any distinction made. Now, we pointed out to them that under the condition of affairs we believed it would be to their interest to cooperate with us in keeping out other Japanese, on the theory that if more Japanese came in soon there would be so great a number that there would be two sides of the fence, would be either be Japanese or would not be, and if the numbers increased sufficiently these original Japanese settlers here would lose all standing they had maintained in this community for over 10 years. They talked it over amongst themselves and decided we were right. They pledged their cooperation to keep out other Japanese and to report to us any pending sales, and since the 1st of January there has been not a deal in the Livingston district, which indicates how the Japanese made good on their promise to this local committee that they would cooperate. I happen to know of a number of instances wherein the leaders, including Mr. K. Naka—he at all times acted as the spokesman and representative of the colony at all of their meetings, and on an average of three times a week for four months Mr. Naka would confer with me, representing the committee on our side, and he representing the Japanese. Through him we were able to accomplish everything we set out to do.

I believe the Japanese themselves are going to submit in writing to the committee something like a general summary of their life in Livingston and what they have done here, and so on. I have read it over and I am frank to say that I believe that what they are going to submit is unprejudiced, is fair to both sides, and with reference to the matter of the sign that I heard you speaking about to Mr. Love at the mass meeting held in Livingston, and attended by practically every resident of this town, and people from the surrounding country, we voted to put up a sign "No more Japanese wanted in Livingston." The word "more" was put in as we afterwards pointed out to the Japanese, out of consideration for those who were here. Those signs remained up for something like 10 or 12 weeks. Along about two or three weeks after they had been put up the Japanese came to me and others, and complained that it was very bad for the Japanese children and the young boys particularly, who were being tormented in school about the signs. The adults said they did not care, but it was bad for the children. Another thing that prompted us to take down the signs simply was this: While we have at all times endeavored to keep the Japanese question absolutely separate from the commercial idea, in the position or from the standpoint of a dollar, nevertheless we recognized this fact, that in February or March of this year, when they opened up the Bloss and Crane

ranches, ranches which are now being colonized by the American Land & Security Co., of Chicago, their plan is personally conducted excursions two or three times a week.

Now, in bringing those people in in automobiles, one of the first things that reach their eyes was the sign, which would indicate to those people that we were overrun with Japanese, and while indirectly that was a matter of business in dollars and cents to the people of Livingston, it was an absolute injustice to this company and, further, misrepresented the conditions here, because you can see by these figures that the Japanese are not here in such numbers as to anywhere near predominate in any walk of life, so we went into another meeting and voted to repaint the signs, and you noticed as you came into town that there is now another slogan on that sign, "Livingston, the community with a destiny." Now, there is nothing in the way of a misunderstanding or difficulty between the Americans and the Japanese here.

Now, there is another matter: There is a Mr. Obika in San Francisco, a publisher, I believe, of the Japanese American—at least, one of the dailies in San Francisco—but he apparently devotes more of his time to the real estate business, preying upon his countrymen, than he devotes to the newspaper business. Obika is a man of education and refinement, but he has at no time in the past six months done the right thing toward the people residents of Livingston. They asked him to cease bringing in Japanese from other places, and he persisted, and it was the cause of an internal fight between the Japanese, and I understand that they notified him that he should lay off. That was something over two months ago.

Mr. Naka came to me this morning, saying that Obika is determined to sell the land of Ballico over here. Obika side of it is that he bought the land before the agitation began and that he placed 11 families on the tract. He has got just enough Japanese there to make it impossible to sell to Americans. This agitation comes up and he says that he can not sell to Japanese. Naka says that he is going to hinder his activities and suggested that we have a meeting here of our local association and have Obika come before us and I am going to see if anything can be accomplished by having Obika come before us. Even though we settled this with our local Japanese, the trouble continued to come from outside, from real estate men and bankers and others who saw a chance to make money. For instance, the Lewis and Mitchell ranch outside of Livingston—

Mr. SIEGEL (interposing). The trouble comes more from Americans?

Mr. ADAMS. Yes; and those who are not residents of Livingston. The sales which were made or attempted to be made after our committee got under way were by outsiders. The business arrangements for the sale of the Lewis and Mitchell ranch was consummated late in 1919. The Japanese did not take possession until 1920, or after our committee was under way. I investigated that transfer personally with the county assessor and I found that unquestionably the real business arrangements had been completed last year.

That deal was put over without the aid or knowledge of anyone in Merced County by an Oakland real estate man. So our trouble probably will continue with real estate men, bankers, and others.

who are not residents. We do not anticipate any trouble from our own people. To show you how conscientious people are and how sincere: There was a 40-acre ranch out here on which a man made some payments down and he got into financial difficulties and was about to lose the place. The former owners were going to foreclose and take it away from him. Certain Japanese came to him and offered him a very handsome figure for his 40 acres. He came down and laid the situation before us, and he said: "I can not pay my grocery bill; I can not buy groceries for my family; I can not possibly make my payments on the place, and I am going to lose what I have in it. These Japanese have offered me a fair price for the ranch. What will I do?" The problem was solved rather quickly, in 24 hours, by a local banker, G. H. Winton, and W. T. White, a merchant. Neither Mr. Winton nor Mr. White at that time actually had the money to go and buy this land, but they immediately borrowed it, and they are at this time paying interest on it. They did not want the 40 acres; had no use for it, and the only reason why they bought it was to keep it from going to the Japanese. Now they are trying to sell it, but it is very likely that they will have to sell it for less than they paid for it, because they would naturally have to pay the price offered by the Japanese, which was probably 25 to 50 per cent more than it was actually worth in comparison with other prices.

STATEMENT OF MR. K. NAKA.

(Mr. Naka duly sworn.)

Mr. SIEGEL. Where do you live?

Mr. NAKA. In Livingston.

Mr. SIEGEL. How long have you lived here?

Mr. NAKA. Fourteen years.

Mr. SIEGEL. How long have you lived in California altogether?

Mr. NAKA. Fifteen years.

Mr. SIEGEL. Are you married?

Mr. NAKA. Yes.

Mr. SIEGEL. Any children?

Mr. NAKA. Yes.

Mr. SIEGEL. How many?

Mr. NAKA. Three.

Mr. SIEGEL. Born here?

Mr. NAKA. Two born in Japan and one in California.

Mr. SIEGEL. Do they go to school?

Mr. NAKA. Yes.

Mr. SIEGEL. Have any of them graduated from school here?

Mr. NAKA. One is in college, and one is in high school, and one is here in Livingston.

Mr. SIEGEL. Which one is in college?

Mr. NAKA. My daughter.

Mr. SIEGEL. How old is she?

Mr. NAKA. Twenty.

Mr. SIEGEL. Where was she born?

Mr. NAKA. In Japan, but we are Americans.

Mr. SIEGEL. The boy is in high school?

Mr. NAKA. No; girl.

Mr. SIEGEL. What is her name?

Mr. NAKA. Rosa Naka.

Mr. SIEGEL. Is she about to graduate from high school?

Mr. NAKA. No, sir.

Mr. SIEGEL. This statement which you have just handed me, has this been made ready after a talk with all of the other Japanese families in Livingston?

Mr. NAKA. Yes.

Mr. SIEGEL. And you understand what is in it?

Mr. NAKA. Yes; I made it myself, and all of our Japanese community at a business meeting. There is another I will send you when I get it made out.

Mr. SIEGEL. You say the most of your residents in this part are Christians?

Mr. NAKA. Yes.

Mr. SIEGEL. And that you started services here in 1907?

Mr. NAKA. Yes.

Mr. SIEGEL. And that you opened up an interdenominational Christian church in 1917 and a permanent preacher was put in charge in 1918?

Mr. NAKA. Yes.

The CHAIRMAN. Do you think plenty of Japanese have come to the United States for awhile?

Mr. NAKA. I don't think so.

The CHAIRMAN. You think we have enough.

Mr. NAKA. I think it is quite hard to Americanize. I think we have plenty of foreigners in this country; that we should first Americanize those foreigners who are here, and after that I think it is better to prohibit the newcomers.

The CHAIRMAN. You would like to be a citizen?

Mr. NAKA. Yes; certainly.

The CHAIRMAN. Full citizen?

Mr. NAKA. Yes. I have no right to citizenship, but my heart is citizen. This is my country.

Mr. ADAMS. Just one thing more in regard to Mr. Naka. Here in about February or March Mr. Naka lived here actually in danger for the attitude he took in attempting to solve the problem locally in Livingston; and also in Oakland and San Francisco, Mr. Naka was in danger when he was there. His thought is in harmony with ours, and we have these people with us and we are willing to work our lives and our interests here; and primarily his interests are for Livingston and America, and secondly for Japan.

Mr. NAKA. I want a splendid American community here and not a large Japanese community here.

The CHAIRMAN. Your statement may go into the record.

(Statement tendered by Mr. Naka is as follows:)

The object which we Japanese residents had in view when we first started to settle in Livingston in 1907 was that of finding a good environment for our children, as well as seeking our future welfare. It was not our purpose to establish a colony of people of one nationality, but, unfortunately, most of us did not understand English, nor know the American customs and, therefore, were not able to mingle with the Americans. Naturally we gathered by ourselves and formed a settlement, as many other immigrants have done. Americanization is hindered to a great extent by the close settling in one community of large numbers of people of one nationality, but to us personally it seems better to have

immigrants of one nationality located in small groups in order to reach and train them than to have them widely scattered over large areas.

Now, we wish to make a report on the condition of our Japanese settlement here at Livingston, covering the several most important points:

1. RELIGION.

The reason why most of our Japanese residents are Christians is that half of our first settlers were Christians. Beginning in 1907, the first year we came here, our Christian pioneers started to have Sunday services. Later, in 1917, an inter-denominational Christian church was organized, and a permanent preacher put in charge since 1918. This church is absolutely independent in its finances. A few statistics of our religious growth and present condition follow:

Number of Christians, adults.....	91
Attendance, average for last six months.....	60
Number of Sunday school children.....	54
Annual church expenditure.....	\$1, 830. 37
Percentage of Christians in colony.....	75
Percentage of attendance at Sunday school.....	60

There is no Buddhist church in this community. We are glad to report that the American church in town has among its members some of our Japanese and their children, and that they welcome us to all their church and Sunday school services. Because many of our Japanese adults do not understand English and, therefore, would derive but little benefit from attending an American church, the need has arisen for the maintenance of a Japanese church, but we hope that the next generation of Japanese will be wholly absorbed by the American church and work in full cooperation with them so that there shall be no further need of a separate Japanese church.

2. SOCIETY.

The reason for our living segregated, as it were, in separate communities, is probably largely due to our lack of fluency in the English language. But we feel that we are a part of the American community, and as we have done in the past so will we continue to cooperate with the Americans in everything that is for the welfare of the community. Thanks to the Livingston people most of them have treated us as friends. They have reposed confidence in our integrity and moral purposes and have accorded us the same opportunities and privileges enjoyed by Americans.

In order to urge upon ourselves the best training of our children for future good citizenship in this country we feel and believe that we need the kind cooperation of our American friends, and we, in return, are willing to do anything that we can.

Another thing that we wish to report is that there is no Japanese store or town in Livingston as may be found in other places where Japanese are living. Since we have come here several Japanese business men have wished to start a business in Livingston, but we have refused to allow them do so, because we are satisfied to do business with the American stores and wish to cooperate with them. The following statistics relating to population may be of interest:

Number of families and population, Nov. 15, 1919.

Number of families.....	44
Adults:	
Male.....	75
Female.....	49
	124
Children:	
Male.....	86
Female.....	45
	81
Total.....	205

3. EDUCATION.

The most important question which has come to our Japanese settlers in Livingston is that which has come to the parents; how shall we train our children and bring them up so that they may become good citizens of the country? Along with this question came the problem of teaching our children some English and American customs and manners before they enter the grammar school. To solve this problem we organized a kindergarten for our Japanese children under grammar-school age, which is taught by an American teacher. We herewith insert a few school statistics:

Number of Japanese pupils in grammar school	22
Total number of all pupils in grammar school	175
Percentage of Japanese pupils	12 4/7
Number of Japanese pupils in high school	2
Number of Japanese pupils in college	1

4. FARMING.

The charge is often made that the Japanese absorb the best farming lands in the State. Here at Livingston, at least, it is not true that the Japanese are occupying the best land. If the present condition of our colony seems to indicate this, we wish but to say that the fruitfulness and prosperity are the result of much labor and hardship. At first, year after year, we had to encounter some unexpected loss, setback, or affliction, so that our discouragements almost overwhelmed us, but we struggled through bravely, holding on when others gave up, sustained that this was the land given to us by God, and we were to make it our home, until at last we have accomplished the present visible results. We must not forget to thank our Livingston friends for their sympathy and for their heartfelt help. We append a few statistics concerning our farming activities:

Aggregate acreage owned or controlled	2,450
Of which there are now under cultivation or improved	1,610
Bare land	840
Average acres to a family	36 1/2

COMMITTEE ON IMMIGRATION AND NATURALIZATION,
HOUSE OF REPRESENTATIVES,
Wednesday, July 21, 1920.

The committee met at 4.20 p. m. in the town of Turlock, Calif., Hon. Albert Johnson (chairman) presiding.

The CHAIRMAN. The committee will be in order. I would like to say to the people of Turlock that the subcommittee of the House of Representatives on immigration and naturalization appears here to-day partly in connection with its study of the several aspects of the problems which concern the United States and partly in response to telegraphic invitations from citizens and officials, with regard to the present-day conditions in Turlock. It will be impossible to hear many witnesses, but we would like to hear a good statement from both sides. If there is no objection, we will start with Mr. Buchanan.

STATEMENT OF MR. HARRY BUCHANAN.

(Mr. Buchanan duly sworn.)

The CHAIRMAN. What is your residence?

Mr. BUCHANAN. Brawley, Calif.

The CHAIRMAN. What is your business?

Mr. BUCHANAN. Fruit worker.

The CHAIRMAN. By fruit worker you mean a man who understands the harvesting of the fruit crop?

Mr. BUCHANAN. Yes.

The CHAIRMAN. Sorting the same and getting it to the consumer?

Mr. BUCHANAN. Yes.

The CHAIRMAN. Can you make a statement about the conditions here?

Mr. BUCHANAN. The conditions, as I found them when I came here four weeks ago, there was no Japanese here and since then there has been an influx of about a thousand Japanese. Heretofore the Japanese growers themselves used Japanese labor and there was never any argument about that, but at the present time the white growers have brought in Japanese labor, and they left practically 600 white men standing on the streets, while the Japanese are working.

The CHAIRMAN. Now, your town of Brawley is a considerable distance from here?

Mr. BUCHANAN. Yes.

The CHAIRMAN. It is in the Imperial Valley?

Mr. BUCHANAN. Yes; in the Imperial Valley.

The CHAIRMAN. Are you here as a delegate or representative of the fruit workers?

Mr. BUCHANAN. Yes.

The CHAIRMAN. You are their representative and spokesman?

Mr. BUCHANAN. Yes.

The CHAIRMAN. Business agent?

Mr. BUCHANAN. Business agent, exactly.

The CHAIRMAN. You say that this is the first year that you have had a clash between oriental labor—

Mr. BUCHANAN (interposing). There has been no clash.

The CHAIRMAN. Well, you had a dispute, or your places have been taken.

Mr. BUCHANAN. Our places have been taken; yes. This is the first time that the white growers used Japanese labor here in preference to white labor.

The CHAIRMAN. How did that come about?

Mr. BUCHANAN. There is a slight discrepancy in the price, owing to the difference in living conditions. The Japanese live on rice and fish and we live according to the American standard, and they have taken that type of labor in preference to white labor.

The CHAIRMAN. What are the prices asked by your organization?

Mr. BUCHANAN. The packing price asked in this Turlock district was 7 cents. They are working for 8½ in Modesto, in the Sutter basin country. They lowered the price here to meet living conditions, and we figured we could get no lower.

The CHAIRMAN. The places you have named, that is 8 and 8½ cents per crate?

Mr. BUCHANAN. Yes.

The CHAIRMAN. Did you originally ask that price here?

Mr. BUCHANAN. No, sir. The price originally set for the Imperial Valley was 8 cents, and I refused to consider the price until I saw how living conditions were, and I brought the price up before the bosses and they insisted that they could reduce the price to 7 cents in this district.

The CHAIRMAN. What is the average number of crates handled per day?

Mr. BUCHANAN. It was approximated. If a man got all of the fruit he wanted straight through the season he would average 200 crates per day packing.

The CHAIRMAN. How much per day would that average?

Mr. BUCHANAN. At that rate, it would be \$14.

Mr. SIEGEL. Working how many hours?

Mr. BUCHANAN. Probably 16 or 18 hours.

Mr. SIEGEL. How many days a week do you work?

Mr. BUCHANAN. You work when you have the fruit; you might get a straight run of six weeks in cantaloupes and then have to wait until the next fruit came in.

Mr. SIEGEL. What do you call these men?

Mr. BUCHANAN. Fruit packers.

Mr. SIEGEL. What do you follow?

Mr. BUCHANAN. Box making, especially. I follow all lines.

Mr. SIEGEL. You are not a fruit picker or packer?

Mr. BUCHANAN. I have picked and I have packed.

Mr. SIEGEL. That is not your present business?

Mr. BUCHANAN. No, sir.

Mr. SIEGEL. What do you do now?

Mr. BUCHANAN. Make crates—box making.

Mr. SIEGEL. How did you become the business agent of these men who do the packing or picking?

Mr. BUCHANAN. I was elected by them.

Mr. SIEGEL. Are you under pay from them?

Mr. BUCHANAN. I have been.

Mr. SIEGEL. Are you at the present time?

Mr. BUCHANAN. At the present time I have drawn the last cent out of the treasury.

Mr. SIEGEL. Who paid you?

Mr. BUCHANAN. The American Fruit Workers' Association.

The CHAIRMAN. That is the title of it?

Mr. BUCHANAN. Yes.

The CHAIRMAN. The amount that you figure that might be earned as a maximum—the men do not find the cantaloupes in such quantities that they can make \$14 per day?

Mr. BUCHANAN. No, sir.

The CHAIRMAN. What is a fair average?

Mr. BUCHANAN. The boys estimated at a meeting here that \$14 would be an average. There are some who will make more. There are no two men who have the same system.

Mr. SIEGEL. How many days do you work during the year?

Mr. BUCHANAN. That would be hard to figure.

Mr. SIEGEL. Roughly speaking; I don't expect you to be accurate.

Mr. BUCHANAN. I should judge that they would get in about 8 months out of the 12, figuring lost time.

Mr. SIEGEL. In other words, they would average eight months—that is, throughout the year—about \$70 per week?

Mr. BUCHANAN. No, sir. I do not think so, because, in districts where they get a long run, like the orange districts, they work at a lower rate.

Mr. SIEGEL. What do you figure a man earns per year?

Mr. BUCHANAN. That is hard to estimate. It depends upon the speed of the men.

Mr. SIEGEL. Estimate the lowest that you know of and the highest.

Mr. BUCHANAN. He would make enough to pay his income tax.

Mr. SIEGEL. He would exceed \$2,000, is that what you mean?

Mr. BUCHANAN. No, sir. I doubt if he would make \$2,000 on an average. He would make close to it.

Mr. SIEGEL. Are these men married?

Mr. BUCHANAN. A great many of them are, and some of them are single.

The CHAIRMAN. It looks as though we ought to get at that pretty rapidly. These boys are organized?

Mr. BUCHANAN. Yes, sir.

The CHAIRMAN. You think a man working at that trade can make \$2,000 per year?

Mr. BUCHANAN. Some of them might and some might not, depending on the speed.

The CHAIRMAN. All right, if you don't care to say. What do you make?

Mr. BUCHANAN. As a fruit packer, if I can pack a hundred and fifty crates, it would be a very good day's work.

The CHAIRMAN. What did the Japanese offer to do the work for?

Mr. BUCHANAN. The lowest price I have heard of any Japanese labor is 26 cents per crate straight through, picking and packing.

The CHAIRMAN. And the same situation, for the labor that you do, picking and packing, what did you offer?

Mr. BUCHANAN. This is contract labor. We have nothing to do with contract labor. This is competitive labor. The contractor hires his own labor and pays them. The picker wants 7 cents for picking and the contract averages about 35 cents.

The CHAIRMAN. The discrepancy is what?

Mr. BUCHANAN. Nine cents, due to living conditions.

Mr. SIEGEL. There is a big difference in picking and crating?

Mr. BUCHANAN. Yes.

Mr. SIEGEL. Two distinct lines of work?

Mr. BUCHANAN. Yes.

Mr. SIEGEL. The lowest price the Japanese offered to pick was what?

Mr. BUCHANAN. Twenty-six cents.

The CHAIRMAN. Picking alone?

Mr. BUCHANAN. No, sir; picking and packing.

The CHAIRMAN. They do not settle their price?

Mr. BUCHANAN. This is contract work, mostly put out on a contract basis, by the grower. He sets the men to work, but all of the burden and risks and looking after the men is done by the contractor. He is the man who hires his own labor and does that according to the scale.

The CHAIRMAN. You folks came into this district?

Mr. BUCHANAN. Yes.

The CHAIRMAN. The contracts had been let?

Mr. BUCHANAN. I didn't know anything about that until I found the Japs coming in here.

Mr. SIEGEL. Somebody must have brought them here.

Mr. BUCHANAN. That is understood.

Mr. SIEGEL. They were Americans that brought them here?

Mr. BUCHANAN. I don't know whether they were Americans or not. I have no proof of who brought them here.

Mr. SIEGEL. The people who employed them were Americans?

Mr. BUCHANAN. Some were Americans and some were Japanese.

Mr. SIEGEL. You said that heretofore the Japanese only employed Japanese?

Mr. BUCHANAN. Yes.

Mr. SIEGEL. Put that aside for a moment and let us get to the Americans, whites. You said that heretofore they used to employ Americans—whites only?

Mr. BUCHANAN. Yes, sir.

Mr. SIEGEL. The condition is now changed this year because American whites have employed or brought here these Japanese? Is that correct?

Mr. BUCHANAN. Yes, sir.

Mr. SIEGEL. Now, as to that point we seem to agree.

Mr. BUCHANAN. Yes.

Mr. SIEGEL. Now, what is the trouble. You have reached the point now where you think that these whites who used to employ white employees are now endeavoring to employ Japanese to do the work.

Mr. BUCHANAN. The trouble is that the white man can not compete with the Japanese unless he changes his standard of living.

Mr. SIEGEL. What does the white employer say?

Mr. BUCHANAN. The white employer has accepted cheaper labor.

Mr. SIEGEL. Give us the names of some of these people, so that we can get at the facts.

Mr. BUCHANAN. I believe Mr. Lane could give you a better answer than I can. The only man I came in contact with, although I did not see him, was a gentleman named Ralph Dixon, near Deres, and west of the highway.

The CHAIRMAN. How many men would he use?

Mr. BUCHANAN. He has 25 acres; probably 10 men. I was out there this morning, but he was not there. I sent a white man out to see if we could get work.

The CHAIRMAN. Where is the headquarters of your organization?

Mr. BUCHANAN. In Brawley; that is the official headquarters of the American Fruit Workers' Association.

The CHAIRMAN. You are organized?

Mr. BUCHANAN. Yes.

Mr. SIEGEL. How far is that from here?

Mr. BUCHANAN. The farthest end of California; 200 miles below Los Angeles. It is just above the Mexican line.

Mr. SIEGEL. You have finished your work around there?

Mr. BUCHANAN. Yes; following the cantaloupes, some of the boys have gone to Colorado and some are in Arizona, and some waiting in Turlock to go to work.

Mr. SIEGEL. You pay your traveling expenses out of what you earn?

Mr. BUCHANAN. Yes.

Mr. SIEGEL. You also go north?

Mr. BUCHANAN. Yes.

Mr. SIEGEL. Do you go into the State of Washington?

Mr. BUCHANAN. Yes; into the apples in the State of Washington and then come back here for the oranges.

Mr. SIEGEL. In that way you are trying to organize a regular line of travel so that your work, while being migratory, is more or less guaranteed?

Mr. BUCHANAN. Yes, sir.

Mr. SIEGEL. And this is the only place——

Mr. BUCHANAN (interposing). This is the only place we have had any trouble.

Mr. SIEGEL. You have been encouraged by many producers to do this very thing?

Mr. BUCHANAN. Yes.

Mr. SIEGEL. To solve the problem of the migratory labor in the fruit business?

Mr. BUCHANAN. Yes. We have letters of commendation from the shippers of the Imperial Valley. We conducted the Red Cross drive there and we conducted the Red Cross drive here. Two-thirds of our members, I should judge, are ex-service men. We take them in without any initiation fee and we take care of the sick. We pay \$25 per week for doctor and \$6 per week for medicine for 13 weeks, a total of \$403.

Mr. SIEGEL. What does each member pay?

Mr. BUCHANAN. Seventy-five cents per month, or \$9 per year.

The CHAIRMAN. How many men do you think are idle here?

Mr. BUCHANAN. I should judge about 500. I was sent out by the Department of Justice to get a list of the pickers who would work on jobs if the men would discharge the Japanese, and I brought in here a list of over a hundred [indicating list].

The CHAIRMAN. Has the Department of Justice a copy?

Mr. BUCHANAN. No, sir. I asked Mr. Morse if he cared for it and he said no.

The CHAIRMAN. I believe we will take that list.

(List marked "Exhibit A, Turlock, July 21, 1920.")

The CHAIRMAN. How long have the bulk of your men been here waiting for this crop?

Mr. BUCHANAN. Some have been here for two weeks and some are still coming. There are some coming from Arizona.

The CHAIRMAN. They go from the Imperial Valley to Arizona and to Los Angeles and then come up this way?

Mr. BUCHANAN. Yes.

The CHAIRMAN. And when you are up here you are half way between Los Angeles and San Francisco?

Mr. BUCHANAN. We are nearer San Francisco here.

The CHAIRMAN. If you do not get work here, what happens?

Mr. BUCHANAN. Well, we will have to scatter. It is too early for the apples. Some of us can get work and some of us will have to wait for work in the new crops, which are approximately six weeks off.

The CHAIRMAN. When you move do you move individually, each man buying his own ticket?

Mr. BUCHANAN. Yes, sir; every move is individual.

The CHAIRMAN. You get on the train and go?

Mr. BUCHANAN. Yes.

The CHAIRMAN. Do you make agreements with large growers?

Mr. BUCHANAN. If the shippers are agreeable, we make agreement with them—cooperate to furnish labor and maintain our scale.

The CHAIRMAN. You are making an honest effort to solve this problem of migration?

Mr. BUCHANAN. Exactly.

Mr. SIEGEL. So far, you have only mentioned one man who employed 10 people.

Mr. BUCHANAN. I have been so busy around town trying to find work for all of the boys and attending meetings that I have had no chance to get out into the fields. If I had known that you were coming here to-day I would have had the full data for you.

The CHAIRMAN. Has your organization made any demonstration here in town?

Mr. BUCHANAN. Absolutely none.

The CHAIRMAN. Have you made any protest to the citizens?

Mr. BUCHANAN. Made our protest through the board of trade and the exclusion league.

Mr. SIEGEL. Any statement appearing anywhere to the effect that there was a sort of a riot here—

Mr. BUCHANAN (interposing). Untrue.

The CHAIRMAN. You have conducted yourselves as American citizens and tried to avoid trouble?

Mr. BUCHANAN. Absolutely.

The CHAIRMAN. I congratulate you upon that.

Mr. SIEGEL. I think you have done well.

Mr. BUCHANAN. There has been no demonstration of any sort.

The CHAIRMAN. Now, we will hear the president of the board of trade.

Mr. BUCHANAN. May I be excused?

The CHAIRMAN. Yes.

Mr. BUCHANAN. Thank you.

STATEMENT OF J. V. BAKER.

(Mr. Baker duly sworn.)

The CHAIRMAN. What is your business?

Mr. BAKER. President of the Board of Trade of Turlock, Calif.

The CHAIRMAN. Please tell us what you know about this situation.

Mr. BAKER. My information was to the effect that the fruit pickers and packers and some of the business men was of the opinion that we were getting entirely too many Japanese in Turlock, and that some of the men were employing Japanese to harvest their entire crop. After making some investigation I found out that there was one patch of 160 acres which had been let to Japanese to do the picking only—not the packing—and that other shippers were using—not shippers, but other growers—were using Japanese to some extent in order to get their cantaloupes to the market, and at this time I called a meeting, not of the board of trade, for the purpose of making an investigation, and I stated the purpose of the meeting was in order to find out whether there was a shortage of white labor or a difference in prices of putting up this pack. I found out it was on account of the latter, on account of the difference in the price of the Japanese agreeing to put up the cantaloupes, and that we have plenty of white labor.

The CHAIRMAN. You satisfied yourself that there was plenty of white labor to handle this crop?

Mr. BAKER. I was perfectly satisfied of that.

Mr. SIEGEL. Have you spoken to any of these growers?

Mr. BAKER. Yes.

Mr. SIEGEL. What did they say?

Mr. BAKER. It is the difference between the price of 26 to as high as 32 cents. A man who pays the Japanese 32 cents I did not talk to but the price that was established by the man who told me was 20 and 28 against 38 and as high as 40.

The CHAIRMAN. That is for the whole job, picked and packed?

Mr. BAKER. Picked and packed, lifting and sorting. This was all entirely new to me until I started this investigation.

The CHAIRMAN. Do you know what was paid last year?

Mr. BAKER. I think 6½ for packing last year.

The CHAIRMAN. Can't you give us the two combined, the whole job?

Mr. BAKER. I think you can call a man here who will give you that data better than I can.

The CHAIRMAN. What are cantaloupes marketing for to-day?

Mr. BAKER. The price?

The CHAIRMAN. Yes.

Mr. BAKER. Not being in the business, but I was told that they are on the market to-day for \$3.25 per crate.

The CHAIRMAN. Is that lower than it was two weeks ago?

Mr. BAKER. I think not. I am a poor witness on that part of it. I am not in that line of business.

Mr. SIEGEL. What is your business?

Mr. BAKER. Real estate, insurance, and farming, but I am not in the cantaloupe business.

Mr. SIEGEL. Who is the principal Japanese representative here?

Mr. BAKER. I can not find out.

Mr. SIEGEL. Have they a secretary of the Japanese-American Association here?

Mr. BAKER. Not to my knowledge.

Mr. SIEGEL. How do they come in? Don't they have a contractor?

Mr. BAKER. Only from having experience or being in country where Japanese usually come in, I would take it for granted they are established, because these Japanese coming in numbers, they know where to go when coming into town and the Japanese, so far as I have known them for a good many years they never come into place like that looking for a job.

The CHAIRMAN. The job is there?

Mr. BAKER. Yes.

The CHAIRMAN. Where are they housed, these Japanese?

Mr. BAKER. They have a warehouse down on First Street—South First Street—where they conduct a retail and wholesale store, and they seem to make that their general headquarters while they are here.

The CHAIRMAN. Is there a Japanese settlement in this city?

Mr. BAKER. Just one store.

The CHAIRMAN. Not a number of blocks of Japanese houses?

Mr. BAKER. No, sir.

The CHAIRMAN. You have not had the Japanese problem as a matter of edging in here at all?

Mr. BAKER. No, sir.

The CHAIRMAN. All you have is the labor problem?

Mr. BAKER. The labor problem and the Japanese farmers leasing or buying. I will tell you the reason we commenced to take some interest in this: Last spring we started out with requests to get the white farmers not to lease land to Japanese and not to sell land to Japanese minor children. We claimed that that was evading the law and a great deal of it has been done; done to some considerable extent. However, we have taken action and taken up with different farmers and farm bureaus in Stanislaus and Merced Counties, and then at the beginning of the cantaloupe season, and being as many white people as we have here to-day to do that work, and men who behave themselves and go well dressed and spend their money in our town, and then to see, I am safe in saying, so many more Japanese than I ever saw before, it looked that they were coming in defiance of us, and we did not like the looks of it.

The CHAIRMAN. Do any Mexicans come out here to work?

Mr. BAKER. Very few.

The CHAIRMAN. What is the Japanese population here?

Mr. BAKER. Practically none. Most of them when they come to this warehouse, they are taken out by Japanese farmers or whites who have employed them.

The CHAIRMAN. Have you discussed the question with employers of Japanese labor?

Mr. BAKER. Yes.

The CHAIRMAN. What is their answer?

Mr. BAKER. One of the answers is that they can hire the Japs for less money and that they can not afford to pay 35 cents per crate for a complete pack, and again that they can not depend upon the whites to stay in the fields until the work is completed.

The CHAIRMAN. Have you investigated the latter statement?

Mr. BAKER. I have taken this up with Mr. Buchanan as their secretary, as I understand it, and he has given me assurance that if they go onto a cantaloupe patch they will stay there until the work is completed, and that they can hold back a certain amount of money until the work is done.

The CHAIRMAN. You say that this is the first time that this question of Japanese labor has ever arisen here?

Mr. BAKER. No, sir; I don't think I said that.

The CHAIRMAN. Did you have similar difficulties before this?

Mr. BAKER. We had too many last year, but not so many as this year.

The CHAIRMAN. The Japanese last year worked for the Japanese growers, according to these other men.

Mr. BAKER. Probably that is true. I have never taken any part in it, any more than I wanted to take this action in making this a place for Americans only and not having a great influx of Japanese into our rich community.

The CHAIRMAN. How long does this season last?

Mr. BAKER. About six weeks.

The CHAIRMAN. How many more weeks to go?

Mr. BAKER. Five or six weeks. I understand the best of it is over in about six weeks.

The CHAIRMAN. These men who do not live in this county have to stick it out for five or six weeks and then move north?

Mr. BAKER. And then move on to the next place.

The CHAIRMAN. Do you find quite a number of parties living here in this county who would be willing to do this work?

Mr. BAKER. A great many overseas men, who have been overseas and in the service, and they bring pressure to bear upon us in a patriotic more than a financial way, and I believe they are right, to allow them to harvest this crop.

The CHAIRMAN. They bring their price down as close to the contract price of the orientals, and still be able to live in style, is that it?

Mr. BAKER. Yes. I do not want to say that these men should be paid what they ask, because that is not in my line of work, but I say employ Americans. That is what I am making a stand for. It is not a matter of dollars and cents for me. I say let us employ Americans wherever it is possible to do so.

The CHAIRMAN. Now, we are much obliged to you. That will be all.

Mr. BAKER. Thank you.

STATEMENT OF A. H. MILLWARD.

(Mr. Millward duly sworn.)

The CHAIRMAN. What is your business?

Mr. MILLWARD. Migratory worker.

The CHAIRMAN. Where do you get your mail?

Mr. MILLWARD. Any place I may be located at the time.

The CHAIRMAN. You have no home?

Mr. MILLWARD. No, sir; not at the present time.

The CHAIRMAN. How old are you?

Mr. MILLWARD. Will be 39 this fall.

The CHAIRMAN. Have you a family anywhere?

Mr. MILLWARD. I have folks in Cincinnati.

The CHAIRMAN. If I wanted to reach you with our testimony so that you can correct it——

Mr. MILLWARD (interposing). I will be here in Turlock. I will make an endeavor to stay here. I usually do in the summer months—about five months.

The CHAIRMAN. Do you come here every year?

Mr. MILLWARD. I have been coming here for four or five years.

The CHAIRMAN. What is your business?

Mr. MILLWARD. On this last job in the Imperial Valley I was inspector on No. 1 Randall ranch, seeing that the cantaloupes were packed properly.

The CHAIRMAN. You are an inspector?

Mr. MILLWARD. That was the last position that I had.

Mr. SIEGEL. What were you earning there?

Mr. MILLWARD. I got \$10 per day.

Mr. SIEGEL. Now, will you be kind enough to explain to us the difference between picking and packing and what the real trouble is here, in your own way?

Mr. MILLWARD. The real trouble here is that in the valley contracts were let for 22 cents, and here the Japanese have been cutting, and I think they have taken as low as 17 cents.

The CHAIRMAN. That is for the whole job?

Mr. MILLWARD. No, sir; that is the picking. Those contractors on the whole, to the best of my knowledge, do not make a large amount of money at 22 cents, and I believe there are men in this room who have had contracts who will tell you that the average picking per day for the season is 40 crates. So the figures—this is only seasonal work. They lose a good many days in a year and asking \$6 and board and asking 20 cents on contract. They have made a concession of 2 cents already to the growers, but they won't meet that. They prefer to have Japanese.

The CHAIRMAN. That is to say, when you are on the ranch you receive board?

Mr. MILLWARD. Well, even throughout this district, they do not want to board people. They want to contract. They do not want to bother boarding the men. They used to, but they do not want to go to that trouble; that is, the majority. I am not saying all, because there is a number of very fine people in this district. I have come in contact with them.

The CHAIRMAN. How are you boys living here this week?

Mr. MILLWARD. We are living—some of the boys do not have any too much money and others have some.

The CHAIRMAN. Brought a little out of the Imperial Valley with you?

Mr. MILLWARD. Yes; but, from season to season, there is very little money saved, and there are a number of pickers in this district who have been following this game, and here this week, experienced men, as capable of handling a field so there won't be any loss, and these men will not concede that extra 3 cents. They would sooner have Japanese labor.

The CHAIRMAN. You are one of a body of men who follow the fruit seasons from place to place?

Mr. MILLWARD. I worked on the American Fruit Co. ranch last winter, planting and doing other work for five months, and then I went to work for the Randall. I have done a little bit of everything the last four or five years, pitched hay and everything else. I have worked on this irrigation district.

The CHAIRMAN. These men who decline to employ white employees, have they made any statement as to where they get these Japanese?

Mr. MILLWARD. They made no statement. We went out to see Mr. Smith yesterday and we told him we could handle his pack and guarantee to handle it satisfactorily, and guarantee to allow him to hold back 10 per cent on us to see that we did, but he told us that he can not get out of that contract.

The CHAIRMAN. Did he say it was a written contract?

Mr. MILLWARD. I don't know whether he did or not.

The CHAIRMAN. How many men does he employ?

Mr. MILLWARD. He has 160 acres and probably employs 30 men. Ordinarily in this district they have a patch of 160 acres with a big crop on it, and it is all according to how long it would take one man to do a certain amount of work, and some of these patches are planted differently, some are rotated patches and it does not require as many men.

The CHAIRMAN. Is there anything else that you have to offer?

Mr. MILLWARD. I will say this, if you have time to listen to it: In knocking about the country it has been my observation that any place where they had decent living conditions and the right kind of wages there has never been any shortage of labor; in fact those ranches are turning men away at all times.

STATEMENT OF DAVID F. LANE.

(Mr. Lane duly sworn.)

The CHAIRMAN. Where is your residence?

Mr. LANE. Turlock, Calif.

The CHAIRMAN. And your business?

Mr. LANE. Westfall, Lane Co., shippers of cantaloupes, melons, and other fruit.

The CHAIRMAN. What do you make out of this situation?

Mr. LANE. I have quite an insight into it, and it seems to me we have a difficult subject and that there is fault on both sides, and it would seem that before we could arrive at any conclusion as to how we would settle this thing we should first make some admission as to where we are wrong on both sides, and I think we can get closer to it then. I do not say that I can be the mediator by any means or bring about a reconciliation, but my best information is that the boys did not come up here as early as they usually come up or the growers were not thoroughly convinced that there would be plenty of help. The result was that some of these growers employed Japanese, but not particularly because they thought there would be a shortage of help but because of the price that was asked. Now, in following the Imperial Valley up here, the prices down there were about 22 cents for packing. When they got up here these men—the cantaloupe situation is entirely different from the Imperial Valley.

The Imperial Valley, the average to the grower in money, in dollars and cents, in the last three or four years, has been greater than it is here, for the reason that the Imperial Valley does not compete with any cantaloupe section in the United States, except at the tail end, when Arizona comes in. Turlock comes in at the very beginning and probably Arkansas and Mowapa, Nev.

The CHAIRMAN. Imperial Valley has the start on them all?

Mr. LANE. Yes. It gets all of the big stuff, so that these growers do not get the money the boys think they do. The boys are wrong, and I think a great many of them do not know what the growers are making out of it, while a great many of them do. From the grower's standpoint, he does not stop to think what is necessary to pay these boys and the cost of their moving around the way they do, which consumes a large portion of their profits through railroad fares. Then, on the other hand, you have the many who did not stop to consider that, no matter under what conditions he would have to pay this price, that he should have employed white help as against Japanese labor. So there you have these numerous controversies that creep one into the other until there is this misunderstanding which has now occurred. In the meantime, after a great many of these Japanese were employed, then a large number of the boys came along, and it has thrown a large number of the boys on

the streets here without work. But when they started off they were figuring on 8 and 10 cents for picking, and——

The CHAIRMAN (interposing). I do not understand that; there is 8 and 10 cents and then 17 cents. You mean the growers were figuring on paying 8 and 10 cents?

Mr. LANE. No, sir. The fruit workers originally thought that 8 and 10 would probably get by, and then they dropped to 8 and 7.

Mr. SIEGEL. For doing what?

Mr. LANE. Packing.

Mr. SIEGEL. Packing alone?

Mr. LANE. Yes.

Mr. SIEGEL. What about the picking?

Mr. LANE. That is outside of the fruit workers' union. The pickers do not come under that.

The CHAIRMAN. A man is engaged in picking the crop?

Mr. LANE. Yes.

The CHAIRMAN. What does he put that in?

Mr. LANE. Big crates, regular cantaloupe crates, 12 by 12 by 23½, and after that they are dumped into bins and are sorted, and then that comes under shed work.

The CHAIRMAN. Then what?

Mr. LANE. Then comes the packers, packing the crates uniformly and scientifically, putting 45 cantaloupes in a standard crate.

The CHAIRMAN. You are not wrapping your melons in paper here?

Mr. LANE. No, sir. They are all naked. Then came 7 cents, and the result was the pickers were only getting \$5 per day and board, and at the meeting we had we raised it to \$6 per day and board, which means about \$8 per day. Now, the picker will take care of about 40 to 50 crates. Now, you can easily see that \$8 per day on a 40-crate pick is about 20 cents per crate. There are very few of the boys who go out and contract individual picking for their own labor, you see, but a contractor comes along and contracts for the picking and hires the boys for the picking and is supposed to make some money off the deal. Now, a large number of the boys I have talked to think that is wrong, that it is against our American social principles for one man to profiteer on the other fellow's labor. But there is no question but what we have got to consider, and in some cases it is absolutely essential, that some one shall assume the responsibility of keeping these men employed in picking, because the grower does not want to assume the responsibility of feeding them.

Now, to take it from the growers' standpoint, we will get some figures. The rental value of land in this community is about \$60 per acre, and the output will run somewhere in the neighborhood of 300 crates—big. That is a big proposition. The cost of growing these cantaloupes, from the time of plowing and seeding and everything, bringing it up to the point of harvesting, is worth \$30 per acre; and that added to \$60 rent is \$90, and at 300 crates it is 30 cents a crate cost to the grower. The crates cost 27 cents apiece, and for picking and packing it costs 35 cents, which makes 62 cents; and then, added to that is a cost of 5 cents for hauling, which makes it 67 cents. Now, if you have, up to that point, 67 cents per crate cost to that grower—let us see; I had 27 cents and 35 cents, which is 62 cents, and at 30 cents for cost of rent and harvest, brings it

around 97 cents, or practically \$1. Now, all of these shippers average their returns to the grower at the conclusion of each year's shipment, and in 1919 it ran something like this: A dollar and forty-four cents was claimed by one shipper, and the next dropped down to a dollar and seventeen, a dollar twelve, 99 cents, 66 cents, and 56 cents. Now, it takes a mathematical, gymnastic mind to see how you are going to produce a crate costing \$1 and make anything if you get only 66 cents for it. But that is what happened. The average return to the grower in 1915 was about 90 cents per crate; in 1916 it was about 95 cents per crate; 1917, \$1.02 per crate; 1918—a short crop—a dollar seventy-one; 1919, about a dollar twelve; 1920 is to be heard from, with the prospects very good.

The CHAIRMAN. A high price this year.

Mr. LANE. It looks like a very good year.

The CHAIRMAN. But here comes along an increase in freight rates which will have something to do with it?

Mr. LANE. Yes; but that does not amount to much. It costs a dollar and thirty-one cents to put a crate of cantaloupes into New York.

Mr. SIEGEL. It will cost 18 per cent more very shortly.

Mr. LANE. At the present schedule it costs \$1.33. Iceing went up from \$87.50 to \$100.50—something like that. Now, here is where one great trouble came along; that the men in the business world and the growers, they should have considered the thing and had these farmers meet and set a price for the cost of picking and packing which would encourage the white men to come in here, and send for the leader or spokesman of the laboring men and have a conference to see that an equitable price was set.

The CHAIRMAN. All of which would encourage an organized effort to give stability to the uncertain migratory labor, one of the great problems of the West.

Mr. LANE. Yes; we will never have another Japanese problem here. The Japanese proposition, so far as this section is concerned, is practically finished. I have been here for 15 years and, so there will be no misunderstanding; I leased part of my land to Japanese, and I shipped cantaloupes for Japanese, and I have financed a Jap, and done a darn sight more for a Jap than it seems I have done for a white man, but I followed an example. With all of the shippers that thing has eaten in on all of us like a cancer until we have woken up to the fact that we have done more for the Japanese than for the white men. We will have to kill this Japanese problem. There is no question about that. I think the thing is solving itself. It is a darn good thing for all of us. We might have been sitting idly by and allowed a greater number of them to come in. But I know all these boys and have employed a great many of them for five years, and I never had one of them desert me yet when I needed them. You will hear some stories about snow workers, but they are in the minority.

Mr. SIEGEL. What is a snow worker?

Mr. LANE. A fellow who waits for a great crop to come in and snow you under.

The CHAIRMAN. In other words, he is not a trustworthy worker?

Mr. LANE. He charges more for his work than what the union calls for. Now, as I understand the American union men, they penalize

a man if he does that, but I have been talking to a great many business men and a great many of the fruit growers since all of this talk has taken place in the last week, and they are thoroughly convinced that the matter of picking up the men and caring for this labor when it comes here in 1921, that the whole matter will be settled and that there will be no Japanese problem and we will have just the number of men necessary come in here to do the work.

The CHAIRMAN. You recognize the importance of helping these men in their position so their labor will continue in the future?

Mr. LANE. I have always done that. I have been on conferences, larger ones, at Sacramento, and the University of California, especially during the war, and at that time I stated that there was a sufficient amount of white labor here to oppose the oriental movement. I forgot that this man is taking this down, but it is all right for publicity, but I do not care to speak of it in that light, but I started to say it, to show you that I have given this matter considerable attention and there is plenty of white labor in California, if it is properly apportioned off.

The CHAIRMAN. And if the men will provide quarters and treat the white men right.

Mr. LANE. Yes; and you will find in most of the small towns that the business men will get behind any housing proposition for labor. We had a plan here to provide dormitories and showers. We have had men offer their land and other men offer money for the construction of it. We have had it up with Federal employment agencies and have had conferences with them and had it indorsed by the secretary of the Federation of Labor of San Francisco.

The CHAIRMAN. Your opinion is that the plan which is devised by the department of labor to have labor agencies was a good thing?

Mr. LANE. Yes.

The CHAIRMAN. And would have worked out?

Mr. LANE. Yes; I think so.

The CHAIRMAN. I think so, too. Now, we can not, in the very nature of things, act as a grand jury to adjust wages, but our purpose was to look at it, to see the thing close up, and to find out whether there was an actual crowding out of white labor by Japanese labor.

Mr. LANE. I do not think that was the real intent among the growers. I have got Japanese on my pay roll, so I am not defending myself by any means; but these men, I do not believe they prefer Japanese labor, because I do not believe any red-blooded American feels that way.

The CHAIRMAN. We would like to stay here to-night and see how these Japanese laborers come in and how they are housed and put up, but without seeing it we can make a pretty good mental picture but it would not help your town to have white men put up with them.

Mr. LANE. No, sir. The growers and business men will do everything they can to make it comfortable for them, and if there is any lack of that, you will find plenty of money here. I can get more than \$5,000 before sundown to house—

The CHAIRMAN (interposing). That is not the idea. We all realize that you have been too prone to let the laborer take care of himself.

Mr. LANE. Yes. That is old blanket man of California.

The CHAIRMAN. And the same thing was true in our country.

Mr. LANE. Well, that has been changed. They are making strenuous efforts to correct that. There was another thing that I wanted to say that I can not recall just now.

The CHAIRMAN. I am sorry I interrupted you.

Mr. LANE. I do not know how many Japanese there are in this district but I never had it brought so strongly to my attention until three or four days ago, when the boys called it to my attention, and there was a great number. I was surprised.

Mr. SIEGEL. Arrived in a great bunch?

Mr. LANE. No, sir; three or four seem to go together. You can find them all well dressed, but they do not hang around; all seem to be headed in the same direction. They seem to know where they are going. Now, another thing: I know only one grower who is employing Japanese—Mr. Smith.

Mr. SIEGEL. How many is he employing?

Mr. LANE. About 30 pickers; but he said he will handle about 100 whites besides, but that will be around in the shed work; but, I think he has also contracted and pays white men 3 cents more than Japanese in another place. But he says the boys would not take the contract for it because he had too large an acreage.

The CHAIRMAN. Has there been any occasion up to this moment to decide whether the Japanese and the other boys should work in the same field?

Mr. LANE. I do not think there is any exception to that, from what I understand. I am not speaking authoritatively upon that subject. But from what I have heard from the boys they do not object to working particularly. Some of our white men are working for Japanese in packing in the sheds, handling their crop. There are a lot of white contractors right here doing work for Japanese and getting paid so much per crate.

Mr. SIEGEL. Do the Japanese pay what the white men ask?

Mr. LANE. Yes; theyicker like anybody else. Down in the Imperial Valley 75 per cent, I guess, of these Japanese leasing land there, the boys go in there and contract for the Japanese work. There is no question but what the white man puts up a better price than the Japanese. He has a better eye for picking and with the high price of melons he will save any grower an additional 3 cents per crate—an experienced man. I won't say that every one of these white men is a perfect angel. There are some of them who are pretty tough and who will go into a field and walk over it and not take interest in it, but, take them as a whole, they are darn good workmen, fine men.

Mr. MILLWARD. Mr. Lane has brought out the point that the Japanese in this district does not bring the same price that it does in the Imperial Valley, but he does not bring out the point that they double the yield here that they do in the Imperial Valley. When it is 200 per acre in the valley, it is 400 here. Am I right or wrong?

Mr. LANE. Wrong. I have shipped probably 2,000 cars of melons handled—I have known small patches where there has been a yield of as high as 700.

Mr. MILLWARD. Yes; and sometimes 725.

Mr. LANE. And one instance on the Rodd place, somewhere around 800 on $4\frac{1}{2}$ acres.

Mr. SIEGEL. You are taking an exceptional case.

The CHAIRMAN. I think you are getting off on the economic proposition. I can not afford to eat cantaloupe very much, for the prices in the hotels are about 30 cents for a half a cantaloupe, and I have practically cut them out. I used to buy them for my own family at \$1.25 per box retail.

Mr. MILLWARD. It seems to be the idea among a great many of the growers that all that is necessary is to get this fruit into the car, no matter what condition it is in. Then, when they do not get the returns in the fall there is a big holler about it. There is a part of this fruit that goes into the East and I suppose it is not in a condition to be marketed, but if there would be more care used in picking and packing it, it would bring a better price in the East.

The CHAIRMAN. I am very glad to see the organization of the pickers, for I can see what a great step it is toward solving the problem of migratory labor.

STATEMENT OF CHARLES PERRY TAYLOR.

Mr. Taylor duly sworn.

The CHAIRMAN. Mr. Taylor, what is your permanent address?

Mr. TAYLOR. My residence is in Tacoma, Wash., but my headquarters at the present time are in Fresno, Calif.

The CHAIRMAN. You are endeavoring to perfect this organization?

Mr. TAYLOR. Yes, sir; to get them into some kind of connection with the American Federation of Labor, so that they can make wage agreements with their employers in advance of the season and all other arrangements, so there will be no question of oriental labor or price or anything else when the actual picking is to take place. I began it in March, and it is now in shape. I have been perfecting the local organizations and I am now knitting the local organizations together. The real work that is being done now is to draw these men together so that they can deal with the employers and bargain in a businesslike manner.

The CHAIRMAN. So that at the end of the year they can approximate what they can earn?

Mr. TAYLOR. Yes; to negotiate between the seasons so that everything will be settled when they start to work.

The CHAIRMAN. What is the idea?

Mr. TAYLOR. Collective bargaining between the employers and the men under their own organization.

The CHAIRMAN. Are you able to say from whence these Japanese came in here?

Mr. TAYLOR. I don't know.

The CHAIRMAN. Do you think they came in from the Imperial Valley?

Mr. TAYLOR. I have not the least bit of information upon that subject.

The CHAIRMAN. Have you seen how they are living here?

Mr. TAYLOR. No, sir; I have not been to their houses or places to inspect them.

The CHAIRMAN. Have you seen any effort to create disturbances?

Mr. TAYLOR. No, sir; on the part of the men, and particularly in talking with the few business men I have come in contact with, I find that there has been a desire to try to settle this thing without any violation of law or ill feeling, and to study it out and try to find out what to do.

The CHAIRMAN. There has probably been that thing that has prevailed for a long time on the Pacific coast, local agitation against oriental influences?

Mr. TAYLOR. Yes; there is a lot of that; and there is a great deal of deep, quiet resentment, but so far it has not taken the form of any outbreak of any kind.

[A communication from Mr. A. M. Drew, of Fresno, Calif., is as follows:]

A. M. DREW, ATTORNEY AT LAW,
Fresno, Calif., August 27, 1920.

Mr. Albert JOHNSON,
Member of Congress, Hoquiam, Wash.

DEAR MR. JOHNSON: Referring to your request that I procure you copies of the records in the Japanese cases in the superior court of Fresno and Tulare Counties, will say that August has been a very difficult month to accomplish anything in court. The judges, reporters, and clerks have been away on their vacations, and when one would come back the other would go. I have been delayed in procuring the copies of the records you requested and have not yet procured them all. I am, however, sending you what I have procured to this date.

The first record is that of the Superior Court of Fresno County in the matter of the guardianship of the estate of Yoshio Murashima and Tomoko Murashima. This decree was made and entered by Judge M. F. McCormick, of our superior court, and you will note that he declares void certain contracts for the purchase of real property made by the guardian.

The second decree is that issued out of the Superior Court of Tulare County, in the matter of the estate and guardianship of Yaye Hiruma and Tatsuko Watanabe, which is an order revoking the letters. You will note what the court has to say in that matter.

The third case I have not yet been able to get and it is the most important of the three. I have engaged the court reporter of Tulare County to make me a copy of the decree and have waited for several days since making the request and it has not yet come. As soon as it comes I will forward it to you. In this latter case the two judges sat in bank and took a large amount of testimony. I interviewed the reporter with reference to the cost of writing up the record and he said it would be something like \$40, so I have not ordered it. I am simply getting a decree of the court based on that testimony.

I am very glad, Mr. Johnson, that you have made this investigation, and from my conversation with you I believe that something will be done that will relieve the situation here in California.

Yours, very truly,

A. M. DREW.

IN THE SUPERIOR COURT OF THE STATE OF CALIFORNIA, IN AND FOR THE COUNTY OF TULARE.

In the matter of the estate and guardianship of Yaye Hiruma and Tatsuko Watanabe, minors. No. 2979. Dept. No. 1. Order revoking letters of guardianship.

In the above-entitled matter, a petition for guardianship was filed in this court by Joe Nishida on the 24th day of December, 1917, and after proceedings had, he was by the order of this court given, made, and entered on the 14th day of January, 1918, appointed guardian of said minors, Yaye Hiruma and Tatsuko Watanabe; thereafter he qualified as such guardian by filing a bond

in the sum of \$500, with a surety approved by this court, and letters of guardianship under the hand of the clerk and the seal of this court were issued to him on the 23d day of January, 1918.

Said Joe Nishida, as such guardian, never returned to this court any verified inventory of the estate of his said wards, or either of them, within three months after his said appointment, or at any time; on December 6, 1919, this court ordered that said Joe Nishida, as such guardian, show cause to this court on December 22, 1919, at 10 o'clock a. m., why his letters of guardianship of the estates of said minors should not be revoked for his failure and neglect to file an inventory of his said wards' estates, and a copy of said order to show cause was served upon said Joe Nishida on the 13th day of December, 1919, in the county of Tulare, more than five days prior to the time set for the hearing of said order to show cause, by the sheriff of the county of Tulare, and said matter came on regularly to be heard on said 22d day of December, 1919, at 10 o'clock a. m., before the court sitting in bank, said Joe Nishida, as such guardian, being present in court, and appearing by Earl A. Bagby, Esq., his attorney. Thereupon, on motion of said guardian, by his said attorney, said matter was regularly continued to the 5th day of January, 1920, when it came on regularly to be heard, and said guardian, Joe Nishida, was present in court and appeared by Earl A. Bagby, Esq., and Albert H. Elliott, Esq., his attorneys; and upon request of Hon. U. S. Webb, attorney general of the State of California, W. W. Middlecoff, Esq., deputy district attorney of the county of Tulare, was permitted by the court to appear as amicus curiae; and thereupon oral and documentary evidence was offered on behalf of said guardian and received by the court, and said matter was argued orally by counsel for said guardian, and by said amicus curiae, and submitted to the court for decision; and the court, having duly considered the law and the evidence, and being fully advised in the premises, finds that said Joe Nishida, as guardian of the estates of said Yaye Hiruma and Tatsuko Watanabe, failed and neglected for more than three months after his appointment as such guardian, to return to this court a verified inventory of the estates of said wards, or either of them, and no further time was ever granted by the court within which said guardian should file his inventory, as provided by section 1773 of the Code of Civil Procedure.

Wherefore it is ordered, adjudged, and decreed that for failure to return said inventory as aforesaid the letters of guardianship of the estates of Yaye Hiruma and Tatsuko Watanabe, issued to said Joe Nishida by this court on January 23, 1918, be, and the same are hereby revoked.

It is further ordered, adjudged, and decreed that said Joe Nishida pay to the county of Tulare the costs incurred by the court herein, hereby taxed at the sum of \$10, and that the clerk of this court docket a judgment against said Joe Nishida in favor of said county of Tulare for said costs.

Dated this 27th day of February, 1920.

W. B. WALLACE,
Judge of said Superior Court.
J. A. ALLEN,
Judge of said Superior Court.

STATE OF CALIFORNIA,
County of Tulare, ss.:

I, George R. Prestidge, county clerk of the county of Tulare, State of California, and ex-officio clerk of the superior court in and for said county, hereby certify the foregoing to be a full, true, and correct copy of the original order revoking letters of guardianship on file in my office in the above-entitled matter.

In witness whereof I have hereunto set my hand and affixed the seal of the above-named court this 7th day of August, 1920.

[SEAL.]

GEO. R. PRESTIDGE, *Clerk.*
By G. R. STEWARD, *Deputy Clerk.*

IN THE SUPERIOR COURT OF STATE OF CALIFORNIA, IN AND FOR THE COUNTY OF FRESNO.

In the matter of the guardianship of the estate of Yoshio Murashima and Tomoko Murashima. No. 5380.

In this proceeding a petition for the appointment of Daijiro Murashima as guardian of the estates of his two minor children was filed in this court on December 12 1918. In this petition it is alleged that the minors are of the

ages of 10 and 8 years, respectively, and that each is a resident and citizen of the county of Fresno, State of California. It is further alleged that said minors have estate consisting of cash, the exact amount not being set out, and that the estate requires the care and attention of some fit and proper person. Upon a hearing, the petition was granted and letters of guardianship issued December 12, 1918. On January 14, 1920, the guardian filed his first account, and the same is now before the court for approval. It is stated by the attorney of record in this cause that the guardian is a citizen of Japan. He is, therefore, ineligible to citizenship in the United States.

From the guardian's account it appears: That the amount of cash received at the time of appointment is \$500; that the guardian, in the name of his wards, entered into a contract for the purchase of certain real estate and personal property thereon at a price of \$23,000; that he has managed and farmed said lands; that he has sold the crops produced thereon for a sum exceeding \$6,000, and has paid large sums in connection with his farming operations, and on account of the purchase price of said property; that he joined with T. Mishima, guardian of the estate of Aiko Mishima and Fumiye Mishima, and T. Mamamoto, guardian of the estate of Haruye Mamamoto, each in the name of his ward or wards, in a contract for the purchase of real estate at a price of \$45,000, and borrowed sums of money totaling more than \$9,000; that the said guardians jointly sold the products of said lands for sums amounting to approximately \$6,000; that said sums of money have all been paid on account of the purchase price of the lands so contracted for, or in connection with the business enterprise except a small balance of cash.

No order of court was given authorizing any of these transactions.

It is apparent that the guardian has no proper conception of the extent of or limitations upon his authority. "A guardian is a person appointed to take care of the person or property of another." (Civil Code, sec. 236.)

The first objection to this account is upon the general ground that the guardian has no authority to engage in the business undertaken by him. The great weight of authority in this country is to the effect that a general guardian can not engage in business on behalf of his ward. If a going concern comes into his possession as guardian, it becomes his duty to dispose of or close up such business as speedily as possible without undue loss to the estate. The rule is stated in C. Y. C., volume 21, page 76, as follows:

"A general guardian, as such, has no authority to carry on a business in his ward's name and employ therein the capital and credit of the latter. Such unlawful employment of the ward's property constitutes a devastavit of the trust estate."

A second objection is that the guardian made sales of what is stated to have been the ward's property. It is stated in the case of *De La Montague v. Union Insurance Co.* (42 Cal., 290): "We think * * * that the plain intent of the statute is to make void every alienation of the property of the ward, if made by the guardian without the order of the court, and that the rule in itself is one of wholesome application to such sales, whether personal or real estate, of the ward." To the same effect is the case of *Kendall v. Miller* (9 Cal., 591).

The most serious breach on the part of this guardian, however, consists in the making of unauthorized contracts in the names of the minors for the purchase of real estate. With but \$500 in money, and no other property belonging to his wards, the guardian entered into contracts involving the payment of \$23,000 in one instance and \$45,000 in the other, although in the latter contract two other guardians were joined with this guardian, each was obligated for the payment of the full purchase price. The courts of this country have almost universally held that the authority vested in a guardian does not extend to the making of contracts for or on behalf of his ward. Without the sanction of a court of competent jurisdiction such contracts impose only personal liability upon the guardian. "The general rule is well settled that a guardian can not by his contract bind either the person or the estate of his ward, and on all contracts made by him in the interest of or for the benefit of his ward, whether for his support and maintenance or in the management of his estate, the guardian is personally and solely liable. The guardian may, however, be authorized by a court of competent jurisdiction to bind his ward by a contract. In doing so, however, he is not exercising a power belonging to his office, but an extraordinary power conferred for the special purpose. * * * Notwithstanding the ward can not be held liable at the instance of the party contracting with the guardian, the ward's estate is liable to reimburse the guardian for all reasonable expenditures made for his benefit." (C. Y. C., vol. 21, p. 115.)

In the case of *Guy v. Du Uprey* (16 Cal., 195) it was sought to hold the ward's property liable for improvements put thereon under a contract made with the guardian. The court says: "This contract the guardian had no authority to make, and we do not see upon what principle it can be used to support an equitable claim against the property." The plaintiff "acted upon the faith of a contract which had no validity, and, however meritorious his claim may be in a moral point of view, it does not come within any principle upon which equity administers relief in such cases."

In *County of Los Angeles v. Winans* (13 Cal. App., 243), it is said, "That the guardian can not bind the property of his ward by contract without an order of court is well settled in this State." To the same effect is *Morse v. Hinckley* (124 Cal., 154) and *Golden Gate Undertaking Co. v. Taylor* (168 Cal., 94).

It follows, therefore, that these contracts for the purchase of lands, executed by the guardian as such in the names of the minors, are void as to the minors, and can have no legal effect beyond that of a contract for the sale to and purchase by the guardian in his individual capacity.

I am not unmindful of the fact that frequently, and very properly, courts ratify transactions which were beyond the scope of the guardian's authority, where they were lawful for the guardian to conduct in his individual capacity, carried on in good faith, and resulted in benefit to the minor or his estate. It may be that upon a sufficient showing this court would, if it is vested with such authority, approve and ratify the transactions of this guardian, except for the fact that the law of this State, commonly designated as the alien land law, Statutes 1913, page 206, makes it unlawful for this guardian to acquire or possess real property or any interest therein.

In view of the fact that these contracts constitute no part of the estate of the minors, are unenforceable as against the minors or their estates, and that the guardian is prohibited by statute from entering into such contracts as an individual, it follows that any interest acquired by said Daijiro Murashima in the real property described in the contracts under consideration may be dealt with as provided by law. In this proceeding, however, the authority of this court extends no further than to disallow the guardian's account, disapprove his transactions, and direct the restoration of the wards' funds, with interest at the rate prescribed by law, together with any profits accruing to the guardian from his management of his wards' affairs.

Let the order be entered accordingly.

M. F. McCORMICK, *Judge*.

(Indorsed :) No. 5380. Filed March 13, 1920.

[SEAL.]

D. M. BARNWELL, *Clerk*,
By GEO. W. HUFFMAN, *Deputy*.

STATE OF CALIFORNIA,

County of Fresno, ss:

I, D. M. BARNWELL, county clerk and ex officio clerk of the superior court in and for said Fresno County, do hereby certify the foregoing to be a full, true, and correct copy of the original opinion of the court in the matter of the guardianship of the estate of Yoshio Murashima and Tomko Murashima, minors, now on file in my office, and of the whole of such original.

In witness whereof, I have hereunto set my hand and affixed the seal of the superior court this 25th day of August, 1920.

[SEAL.]

D. M. BARNWELL,
County Clerk and ex officio Clerk of the Superior Court of said County.
By E. DUSENBERRY,
Deputy Clerk.

COMMITTEE ON IMMIGRATION AND NATURALIZATION,
HOUSE OF REPRESENTATIVES,
Wednesday, July 21, 1920.

The committee met at Auburn, Placer County, Calif., on the above date.

Hon. William N. Vaile (chairman) presiding. Also present: Hon. John E. Raker and Hon. John C. Box, members.

The CHAIRMAN. The committee will be in order. It is to be regretted that the whole committee has not been able to make this trip

to Placer County and the city of Auburn. Only three of us are able to be present—Mr. Raker, Mr. Box, and myself—on account of the necessity of covering a large part of the State and consequently dividing the whole committee into subcommittees for that work, and while we desire to obtain as much information as possible in this county we will have to make this hearing rather short this morning. But we would like to hear briefly from a few of the people of Auburn who can contribute some information to the committee and assist us in preparing our report; and I will first ask that Mr. Parker be sworn.

STATEMENT OF IVAN H. PARKER.

(The witness, after being duly sworn, testified as follows:)

The CHAIRMAN. What is your name?

Mr. PARKER. Ivan H. Parker.

The CHAIRMAN. What is your occupation?

Mr. PARKER. Well, I am now retired from active business.

The CHAIRMAN. What has been your occupation, profession, or calling in the past?

Mr. PARKER. I was a newspaper man.

The CHAIRMAN. How long have you lived in Placer County?

Mr. PARKER. For 30 years.

The CHAIRMAN. Now, then, will you tell us any information which you think would be of value to us?

Mr. PARKER. I would like to state, gentlemen, we are approaching this question dispassionately. It is not a racial question; simply an economical question affecting our industrial life. We have in Placer County more than 20,000 acres of irrigated producing orchards. At this time this map shows that we are under the complete control of the orientals, the Japanese controlling the yellow and the red shaded marks on the map, and almost 90 per cent.

Mr. Box. What is the distinction between the red and yellow as indicated on the map?

Mr. PARKER. The yellow is that owned in fee simple, deeded land, amounting to two thousand five hundred and some odd acres; and the red represents leasehold interests, amounting to 12,610 acres.

The CHAIRMAN. What did you say was the total amount of acreage?

Mr. PARKER. More than 20,000 acres.

The CHAIRMAN. Twenty thousand acres the total of producing orchards in Placer County?

Mr. PARKER. Yes, sir.

The CHAIRMAN. And what is the area of the yellow?

Mr. PARKER. That is the Japanese ownership, which amounts to 2,507 acres.

The CHAIRMAN. And the red?

Mr. PARKER. The red is the leaseholds by the Japanese, amounting to 12,610 acres.

The CHAIRMAN. Before you proceed further, please state from what source these figures are taken?

Mr. PARKER. Taken from an absolute search of the records, the deed and lease records found in the recorder's office of Placer County, Calif. I might add that the blue on the map represents Chinese

leases and the brown the Hindu leases and one small lease to a Korean.

The CHAIRMAN. How many acres represented by the blue on the map?

Mr. PARKER. The blue represents 929 acres of Chinese leaseholds.

The CHAIRMAN. And the Hindu, how many?

Mr. PARKER. The brown on the map represents the Hindu holdings of leasehold interests amounting to 1,033 acres.

The CHAIRMAN. In determining the amount of yellow and red holdings, of the Japanese ownership and leasehold interests, did you only take into consideration individual names, or did you also consider guardianship holding and those of corporations?

Mr. PARKER. Those of corporations and guardianship wherever we could find them. In the guardianship matter, there is a very poor chance of getting the exact number of acres under guardianship, as they do not make the returns on the property as held by the guardian always.

Mr. RAKER. That makes a total of how many acres held by deed in fee simple as well as leasehold by these four orientals?

Mr. PARKER. Seventeen thousand one hundred and forty-six acres, out of a possible total of something over 20,000 acres of producing orchards.

Mr. RAKER. May we have that map and let it be marked "Exhibit A" and given to the reporter to become a part of the record here?

Mr. PARKER. I should like to give it to the committee but it belongs to the county surveyor.

Mr. RAKER. Will you have one prepared and given to the reporter so that when he transcribes the testimony we may have a duplicate of this map in connection with your testimony?

Mr. PARKER. Yes, sir. I would like to say also that from these deciduous orchards for every 24-hour period there is to-day being shipped more than 50 carloads of deciduous fruit, sent forward in refrigerator cars, which gives you some idea what our section is producing. I would like to touch at this time on the manner of leasing. Your committee have found State-wide many people who are defending the Japanese, and many of them, temporarily, are securing pecuniary advantages under the leasehold interest. It has been the custom in this county for the owners of land to lease to Japanese. The terms of the lease provide that the owner may buy the fruit at the market price when it is brought to the shipping point, take it and control it, and, which is often done, send it forward as consigned fruit as his own. In this manner they often make double the returns from their ranches as against the exact amount the Japanese pay them on the lease. They are allowed in that way to make double the amount; and that is probably the reason you find many who in a measure have defended the present system. But I have got this to say regarding those people: The Japanese are rapidly moving toward establishing wholesale fruit houses of their own, and they are continually refusing to lease under the former arrangement; so that eventually they may take complete control of the fruit-shipping industry. I might say it is embarrassing to see that men in some measure have placed the dollar above patriotism and love of the flag. We feel, gentlemen of the committee, that

California through her legislative measures will take care of the interests of her people and enact laws which are within the province of the State; but we look to you, good gentlemen, and to the Federal Government for complete and ultimate relief.

The CHAIRMAN. How long, Mr. Parker, has this acquisition of land by the Japanese been going on in this county—about when did it start?

Mr. PARKER. They were a very negligible quantity in California 12 years ago, only a few here, and those were working in the orchards at the regular day laborer's rate; and they have gradually dropped in and taken control, and finally it has come to the point that they refuse to work at day labor and only to take a contract as to the care of an orchard or a lease, and nothing else. To-day they have gradually got hold of the district, as the map shows. They have practically 90 per cent of all of our fruit-shipping industry within their complete control.

The CHAIRMAN. Was there any objection to them while they were working as day laborers?

Mr. PARKER. No, sir; there was not.

The CHAIRMAN. Since they have been farming the land on their own account?

Mr. PARKER. No, sir. We do not approach this question other than in a dispassionate and temperate way. We can only treat those of the Japanese who are in the United States and here properly and right, but we are against any further influx of them and against the chances that they may overwhelm us.

The CHAIRMAN. Have you any difficulty in getting white labor?

Mr. PARKER. Well, the proposition regarding white labor is in this condition: As long as the Japanese have ranch leases with short-term periods, and as long as the Japanese fill the labor market, there will never be an opening for a white man.

The CHAIRMAN. There are some 3,000 acres that are not yet under Japanese control—how are those lands worked?

Mr. PARKER. By the owners.

The CHAIRMAN. One man farmers?

Mr. PARKER. No; they have large families; and this ownership includes some rice lands, and they attend to their own orchards and cultivation and refuse to lease to Japanese.

The CHAIRMAN. Are there any farms too large for them to do the work themselves, where their families are too small to do the work themselves, and they have to get help?

Mr. PARKER. Yes; and in such case they get help.

The CHAIRMAN. Where do they get their help?

Mr. PARKER. They get white help such as can be procured.

The CHAIRMAN. You say "such as can be procured," but we are speaking of procuring white help on these farms, not Japanese, and I wish you would explain a little further and tell whether they could get white help.

Mr. PARKER. It is evident that the orientals have displaced the white owners, and this condition prevails largely over the entire district; but there are still quite a quota of growers who have steadfastly refused to lease to the Japanese. I will say this regarding those: Some of the owners who to-day have leased their lands to

Japanese have firmly resolved that when their present lease expires that they will not again re-lease to the Japanese.

The CHAIRMAN. Do they expect to get white tenants or laborers?

Mr. PARKER. Yes, sir.

The CHAIRMAN. Is it your opinion that would be difficult or easy?

Mr. PARKER. They are getting them at times right along and have been doing so for the last year or two. A great many Japanese leases which have expired have been followed by white leases.

The CHAIRMAN. What newspaper did you work on or were you connected with when you were in the newspaper business?

Mr. PARKER. I guess I will have to go into that a little further as to my personal history. As a young man I was a newspaper man in the East and Middle West. It was on the Daily Cedar Rapids in Iowa that I worked last, and then I came West on account of my health to this climate, and for a time I was editor of the Auburn Republican, for two years head writer; and then I went to Colfax, a town 18 miles above here, and bought a newspaper there and published it for seven years; and then I happened to drift into county politics. The people of the county kept me in the office as county recorder for a dozen years. There you have the history.

Mr. RAKER. They have further honored you in addition to the office of county recorder?

Mr. PARKER. Well, in a weak moment I threw my hat into the ring for nomination for State assemblyman, and I have been going down there to the legislature at Sacramento for a couple of sessions. I would not have spoken of this except that you called it out.

The CHAIRMAN. Well, we wanted to know. Judge Box, have you any questions you wish to ask?

Mr. Box. I have none, I believe.

Mr. RAKER. You have been familiar with conditions in this county before 1912?

Mr. PARKER. Yes, sir.

Mr. RAKER. Were the developed improvements the same then as now in an agricultural or horticultural way—the raising of fruit and various kinds of vegetables, small garden truck as raised here now?

Mr. PARKER. It was the same then as now when I came here 30 years ago. The orchards were cultivated by many of the descendants of the old pioneers.

Mr. RAKER. Then this is not a new enterprise or development by the Japanese?

Mr. PARKER. No, sir; it is not.

Mr. RAKER. Then this taking over of the ownership and leasing by the Japanese is of subsequent date and the same industry engaged in by the citizens here that the white people had already commenced?

Mr. PARKER. Yes, sir; the citizens here, the white people, had already prepared and had in shape.

Mr. RAKER. And it was the American citizen who planted the orchards and opened up the irrigation ditches in this section?

Mr. PARKER. Yes, sir; absolutely.

Mr. RAKER. These ditches were the old mining ditches used in former times?

Mr. PARKER. Yes, sir.

Mr. RAKER. And when mining stopped then agriculture and the planting of orchards began to develop?

Mr. PARKER. Yes, sir.

Mr. RAKER. What is the character of this work, the handling of orchards? Could there be any objection to it by our white boys and girls and men?

Mr. PARKER. None whatever.

Mr. RAKER. Isn't it really a high-class piece of work, comfortable and pleasant to do, as work goes?

Mr. PARKER. Yes, sir.

Mr. RAKER. If you get tired you can crawl under the shade of a tree and take a little rest. I have been there myself and know what it is—that shade is very good. Has there been any change in regard to the work since the Japanese have come in in large numbers—in regard to young men and women who heretofore assisted in doing this class of work, in their desire not to work side by side with the Japanese and Chinese—has that made any difference?

Mr. PARKER. Well, the great percentage of the orchards that the Japanese have taken under their control makes it very embarrassing for them, and the same may be said as to the elementary school proposition; it is embarrassing to mix continually and so completely with the orientals.

Mr. RAKER. This might be a kind of hard question for me to ask, but all right for Judge Box or Mr. Vaile to ask, but I always believe in getting at the facts, let the consequences be what they may. Now just tell the committee why it is that when, as a matter of fact, these lands had been owned and used and cultivated, and these orchards had been planted and the fruit handled at the ranch and through the packing houses and all, you have turned over so much of this land in this community, out of 20,000 acres over 17,000 acres to the Japanese?

Mr. PARKER. That, Judge Raker, I believe, was answered by me in trying to explain the manner of the leasing. It comes back to the same economical question. The Japanese will live in shacks; the husband and wife will work from 14 to 16 hours a day in the field, and it is possible for them to offer more money for leases and still make a profit on them than it is for the white lessee.

Mr. RAKER. Well, then, in other words, you mean to say that Americans can not compete with them?

Mr. PARKER. That is it exactly; we can not compete with them.

Mr. RAKER. Without a great sacrifice?

Mr. PARKER. Exactly; the Japanese devote so much time and labor, not only the men, but their wives and children, that they are able to pay higher rentals on their leases.

Mr. RAKER. That is, higher than the white man or American will pay?

Mr. PARKER. That is correct. We have one notable man in this State, a brilliant man and great orator in our friend Col. Irish, and he has defined them industrially, and he says absolutely that is a fact that these Japanese women make wonderful wives and do not work in the field, but I leave it to you gentlemen who have traveled up and down the State whether that is a fact, and you can draw your own conclusions.

Mr. RAKER. In this community where you are familiar, as you have told us, and that makes your testimony that much more valuable, from your observation for the last 12 years, what have you to say to

the committee relative to these Japanese women and children working, and their condition of living?

Mr. PARKER. Well, I have found this condition in many of their orchards, that a mother will leave her child in a small pen or crib, a child of tender age, of a few months, while working in the orchard and not return until noon, and then be gone again from noon until night. You can not compete with them. We do not propose to compete with them, with their habits, and manner of living.

Mr. RAKER. What effect has this Japanese influx into the community had upon your schools, as to increasing the schools for Americans or decreasing them, with the Japanese population as testified to by you here?

Mr. PARKER. At Newcastle, Penryn, and Loomis I find that the orientals are largely in the ascendancy, probably from three-fourths to two-thirds. I addressed a mass meeting at Penryn in the church there about a year ago, and I had this testimony from one of the growers who had some Japanese leases, but he said he was tired of them, tired of living among these orientals. He said he had five little children who had to attend the public school at Penryn where three-fourths of the attendance were Japanese children. He said that he had prospered and could sell out and leave but that was just what the Japanese wanted.

Mr. RAKER. Have you read the report by the board of control?

Mr. PARKER. I have.

Mr. RAKER. With reference to the birth rate and residence and number of Japanese in this county?

Mr. PARKER. I have.

Mr. RAKER. Does that conform to your understanding of it, as truly representing the facts?

Mr. PARKER. It does.

Mr. RAKER. Then, there would be no necessity of having you or other officials here reinsert that in our record?

Mr. PARKER. No; I do not think so, that covers it? [Addressed to Mr. Vaile.]

The CHAIRMAN. I think so. Mr. Parker, are there other crops beside fruit raised in this county to any great extent?

Mr. PARKER. The rice culture has been carried on to the extent of nearly 1,000 acres—about 1,000 acres.

The CHAIRMAN. Any large vegetable gardening?

Mr. PARKER. Not a great deal; not extensively.

The CHAIRMAN. Not for export?

Mr. PARKER. No. We have, as I explained to you before, a thermal or warm belt extending from Loomis to perhaps Colfax, 18 miles distant, toward the mountains, and that largely comprises the fruit belt, and where vegetables may be grown, but they are more largely grown in the lower altitudes, around Marysville and Roseville, farther west on the level land, and we do not grow them much up here in this section.

The CHAIRMAN. Are there extensive Japanese holdings in the vegetable belt?

Mr. PARKER. Not in this county.

The CHAIRMAN. As I understand you, the work of picking the fruit was formerly done by the white boys and girls largely?

Mr. PARKER. Absolutely; yes, sir.

The CHAIRMAN. So when you say that the Japanese man and his wife and children worked in the fields, that is only saying they did the same kind of work that white women and children formerly did?

Mr. PARKER. That is true; but the Japanese labor longer hours, with no recreation, no time for social affairs, nothing whatever but work.

The CHAIRMAN. But the work itself is the same character of work that was formerly done by white women and children and that would still be done by them if the Japanese were not here?

Mr. PARKER. It would. I might add as a solution, we are looking toward securing fruit farmers and laborers from the Middle West, who would be happy and contented and be satisfied with less money— young farmers from the Middle West. Doubtless hundreds of them would come out here if they knew just where they could look and get homes. We would be glad to have them as lessees; and the question of their learning how to care for the orchards would be a simple affair. But as long as this entire county is under the control of the Japanese and the labor is supplied by the orientals—when they supply the labor, the opening is not at hand, you see.

Mr. PARKER. Do you have many white men coming through here asking for work?

Mr. PARKER. Not a great many.

Mr. RAKER. Have any young men around the towns with nothing to do?

Mr. PARKER. Not very many; they are pretty well employed.

Mr. RAKER. I believe that is all.

Mr. BOX. Have these conditions you have just testified to as now existing remained stationary, the whole movement, or been progressive up to now, or reached the crest some three or four years ago?

Mr. PARKER. It has been of steady growth up to this time.

Mr. BOX. And you think will go forward if not stopped?

Mr. PARKER. Yes, sir.

Mr. BOX. What will be the result, in your judgment, upon the state of public feeling in the future if some relief is not given?

Mr. PARKER. That is hard to speculate upon. We have been patient, have treated them right, have no contention with the Japanese, personally as—

Mr. BOX. I am sure you do not understand my question—I am not asking you as to what you intend to do in the future or as to any threat; I just want the fact, what your judgment is as to what the local situation will be two or five years from now if the matter goes on without relief?

Mr. PARKER. It is pretty hard to speculate upon what the public mind will be in—you can imagine that as well as I; we have been temperate all the way through; but, as I have always held, we are Americans and this is our country and we do not propose—we will not give it up to the orientals ultimately.

The CHAIRMAN. We are very much obliged to you for your statement; and if you will be good enough to see that we get a copy of that map, we will appreciate it. When you have it made it may accompany the reporter's transcript and be made a part of his record. The expense may be included in the reporter's bill; and you will kindly give it to the reporter to send to us.

Mr. RAKER. It may also be stated that Mr. Parker is to be afforded the opportunity to revise his remarks and to extend them in the record if he so desires.

The CHAIRMAN. We might say in that connection that each witness will have the privilege of extending his remarks and to make a further written statement, if desired, as our time is so short and we are not able to hear from very many, and those only for a short time. So, if you will see the reporter, he will furnish you your testimony when written up and you can look it over and make any corrections you think necessary, or make any additions you may desire to it. Is Miss Burns here?

STATEMENT OF MISS IRENE BURNS.

(The witness, after being duly sworn, testified as follows:)

The CHAIRMAN. You have given your name to the reporter. You are county superintendent of schools?

Miss BURNS. I am.

The CHAIRMAN. How long have you occupied that position?

Miss BURNS. Six years.

The CHAIRMAN. How long is your term of office?

Miss BURNS. Four years.

The CHAIRMAN. You are now in the middle of your second term?

Miss BURNS. Yes, sir.

Mr. RAKER. Just give us a general statement as to the Japanese in the schools and the effect it has had upon the school situation in this county, and your views as to having the Japanese and Americans attend the same school. Just state in your own way your views on that subject.

Miss BURNS. I would like to state—

The CHAIRMAN. You can remain seated.

Miss BURNS. I would just as leave stand. We had the census taken of the school children at the beginning of this year, and we found 541 Japanese children of school age. The estimate for educating a pupil in Placer County is \$40—almost \$40—\$37.

The CHAIRMAN. Per annum?

Miss BURNS. Yes, sir. So the total cost for educating those children, estimated at \$40 a pupil, would be \$21,640. These children are furnished with free textbooks by the State. All their writing materials, pencils, everything provided them.

The CHAIRMAN. Medical inspection?

Miss BURNS. Well, when we have medical inspection they receive it. Of course, we are unfortunate in not having medical inspection in many of our schools, although we have it at times when there happens to be an epidemic. In the high schools we have medical inspection, and the Japanese receive all the privileges our American children receive. The Japanese do not pay any taxes. There is no revenue from the Japanese for the support of the schools.

The CHAIRMAN. They pay taxes when they own real estate?

Miss BURNS. Well, yes; but so many of them do not—these people are mostly tenants who lease the lands they cultivate.

The CHAIRMAN. They pay taxes on personal property, I suppose?

Miss BURNS. Well, I do not know about that—I do not suppose they have much personal property.

The CHAIRMAN. The smile in the court room suggests they do not have much—are not some of them paying an income tax?

Miss BURNS I suppose some do.

The CHAIRMAN. Have you a State income tax?

Mr. PARKER (preceding witness to to this one first answering). No; only the Federal.

Miss BURNS (resuming). I simply make the statement that they are not real taxpayers—I have not investigated as to the legal points. Now, the great detriment in every school is in the primary grades. Each child—each Japanese child requires about two years in the primary grades up until the fifth grade.

The CHAIRMAN. I suppose that comes from a lack of familiarity with the English language?

Miss BURNS. Yes; they have to be taught English, to speak the language and understand in the first instance; and as we all know who are familiar with school work, the first grade is the most important grade. The little folks have to be taught—they come to school when they are mere babies and have to be taught how to do their work, whereas in the higher grades they can go about it and know how to do it; but these Japanese children, not knowing the English language, the teacher has first to teach them English so they will understand, and our own little folks have to sit and listen who know that, and it makes the work for them very monotonous, whereas in the primary grade it should be full of life and interest to prepare them for better work above in the higher grades. When these Japanese children reach the fifth grade, they generally commence to drift out of the schools and there are not so very many in the grammar grades from then up. They are in the primary grades and just where it is most important and the foundation laid for good work in the schools. I am speaking of our county, Placer County; and in the towns of Newcastle, Penryn, and Loomis and their vicinity in this way the Japanese are just swarming into these lower grades in the schools. I would be glad to have the committee visit these school and see for themselves.

The CHAIRMAN. We may possibly have the opportunity of sending a subcommittee to visit them later, in the fall.

Miss BURNS. These Japanese children in the primary grades leave our schools at 2.30 in the afternoon and then go to a Japanese private school and remain there until 6 o'clock in the afternoon; so they are really in school all day long. The Japanese teacher is generally a Japanese minister, and their temple is used as a school room.

The CHAIRMAN. They have besides their Buddhist churches, churches of various American denominations?

Miss BURNS. I do not know that they have any of American denominations.

The CHAIRMAN. Have they no Methodist churches, for instance?

Miss BURNS. Not that I know of. I only know of the Japanese church; they have Japanese churches.

The CHAIRMAN. You do not know of what religion?

Miss BURNS. No. I have visited, gone into their schools after our schools had dismissed the children and have seen the work they were doing and being taught in the Japanese language.

The CHAIRMAN. I will say for your information that we have found in one or two places Buddhist and Methodist churches maintained by the Japanese.

Mrs. WOODBRIDGE (of Roseville, Placer County, who is understood to have testified before the committee at a former sitting). May I inform the witness that there is a Japanese Methodist church near Loomis—that is the Methodist Mission.

The CHAIRMAN. Thank you. Miss Burns, you may go ahead?

Miss BURNS. In 1916 and 1917 the condition of the school in Penryn was very crowded. There were only two teachers in the school, and the conditions were such that a \$500 special tax had to be levied on that district to secure another teacher.

The CHAIRMAN. Five hundred dollars for what?

Miss BURNS. A \$500 special tax on that district additional—in addition to the regular school fund.

The CHAIRMAN. To pay the teacher's salary?

Miss BURNS. To pay the teacher's salary—to employ the third teacher; and, had it not been for the great number of Japanese, the two teachers would have been sufficient.

The CHAIRMAN. Was the \$500 wholly for the third teacher?

Miss BURNS. No; we used some of the regular fund; but that \$500 was in addition in order to secure another teacher, and that was done by special tax.

The CHAIRMAN. You say there are 541 children of the Japanese of school age in the county?

Miss BURNS. Yes.

The CHAIRMAN. What is the total number of children of school age?

Miss BURNS. Well, the total number would be about—let's see; the average daily attendance for last year was 2,340, if I remember correctly. That would probably make about twenty-seven or twenty-eight hundred in round numbers enrolled.

The CHAIRMAN. So the Japanese children are about one-fifth or a little more than one-fourth of the whole?

Miss BURNS. Yes; and there are a great many of our schools that have not the Japanese, but they are crowded in the fruit sections of Newcastle, Penryn, and Loomis, where the great majority are located.

The CHAIRMAN. In those sections where the Japanese are particularly crowded together the proportion would be considerably larger than a fifth or quarter?

Miss BURNS. Yes.

Mr. PARKER (previous witness). I would say, of the complete school census, returned to the superintendent's office, which covers everything from an infant up to the school age, there are 5,096 white children and 541 of the orientals, which makes more than 10 per cent of those coming on in the county.

The CHAIRMAN. Of the whole census of Placer County?

Mr. PARKER. Yes.

Miss BURNS (resuming.) We have a great difficulty at the beginning of the school term. The Japanese send their children to school before they are 6 years old, send them when as young as they possibly can, and it is not always very easy to tell the age of the children,

and very frequently two children come from the same family, and the parents declare that the two children are both as old as 6 years to get them into school—frequently send them when they are 4 and 4½ and 5, and it is not very easy to decide, but the teacher finds out afterwards they are most immature, and knows they are not 6 years of age.

The CHAIRMAN. After the primary grades—except for them, and the difference caused by their taking more time—after those primary grades, they are about the same ages as the white children, are they not?

Miss BURNS. Well, not in the first grades; and each Japanese child up to the fifth grade takes about two years to complete a grade.

The CHAIRMAN. Clear up to the fifth?

Miss BURNS. About the fifth they commence then to go on. Of course, in the grammar grades English is a difficult language on through, but from the fifth grade on they can generally complete a grade in a year. That is why we do not have as many pupils in the grammar grades as the primary—they commence to go to work at that time. Of course, some of them enter our high school, but not very many.

The CHAIRMAN. Have you a limit of age—top limit for attendance at the grammar school—is there an age limit above which they can not attend the grammar school?

Miss BURNS. There is a compulsory education law that requires children to attend school until they are 16.

The CHAIRMAN. Does the law permit them to attend after 16?

Miss BURNS. If they have graduated from the elementary schools, no; if they have not graduated, they may attend.

The CHAIRMAN. Without any age limit?

Miss BURNS. Yes.

Mr. RAKER. You never knew of anyone being deprived of going to school under the age of 21?

Miss BURNS. No; not in this county.

The CHAIRMAN. We have heard some complaints, but do not know of their authenticity or whether of recent instance, of older children, boys who were really young men attending the lower grades with the small children; have you had that problem?

Miss BURNS. Yes; we have several of that age in Newcastle—they are quite large—some 14 and 15 years old, boys in the first and second grades, and that due to their coming to this country recently from Japan.

The CHAIRMAN. Well-behaved boys, usually?

Miss BURNS. Yes; no difficulty in disciplining them.

The CHAIRMAN. Are these Japanese children generally clean, decent children?

Miss BURNS. Well, they are clean when they have a teacher that requires them to be neat and clean in their personal appearance—most teachers do—and I do not know that is any more true or any difference as to them than the white children. All children will naturally be untidy if the teacher permits that.

The CHAIRMAN. You do not think that the Japanese children are especially untidy?

Miss BURNS. No; I do not think they are especially untidy.

The CHAIRMAN. I believe that is all I want to ask you—unless you have any further statement to make.

Miss BURNS. You asked Mr. Parker about the Japanese women working, and the children; that is a very frequent thing to be seen in passing along the roads in that section. At Penryn, just opposite the schoolhouse, where there is a strawberry patch, you can see Japanese women out there with their babies attached to their backs and working—a very common occurrence.

The CHAIRMAN. Have you any wealthy Japanese families in this county?

Miss BURNS. Really, I do not know, not being acquainted with them.

The CHAIRMAN. We have all observed that immigrants, even of European stock, when they first come to the United States are frequently poor and in the habit of working the whole family; and I was wondering if the prevalence of working by the women and children among the Japanese was not due to that fact—that they are poor and trying to get a start here?

Miss BURNS. I do not think so.

The CHAIRMAN. You think that is more prevalent—that condition—among the Japanese than with other races?

Miss BURNS. I do not know about the other races, but in our own county I have not noticed it among other foreigners; but I have noticed Japanese women with babies on their back and out working in the fields. I have not noticed it with other races. It may exist elsewhere.

The CHAIRMAN. Of course, it has been a common occurrence in the past in the industrial centers, especially in the factories and sweatshops in the North, and, for instance, in Pennsylvania, where they have passed laws with reference to child labor and principally to keep immigrant families from working their children before the working age; you know of that?

Miss BURNS. Yes.

Mr. Box. What percentage of Japanese men in Placer County have wives?

Miss BURNS. I do not know about that; probably Mr. Parker can answer that question.

Mr. Box. A rough estimate from you is all that I expect.

Mr. PARKER. I might say it is very hard to find out—probably 80 or 90 per cent. They have been very industrious in bringing over their picture brides.

The CHAIRMAN. Miss Burns, if there is anything you would like to add to your testimony you have that opportunity.

Mr. RAKER. In these private schools of the Japanese you have spoken of, do they teach the Japanese language in those private schools?

Miss BURNS. Yes, sir.

Mr. RAKER. Do they teach anything except the Japanese language?

Miss BURNS. Not to my knowledge. I have visited their schools, and it was all in the Japanese language.

Mr. RAKER. Have you been able to inform yourself about their textbooks used in these schools?

Miss BURNS. No; I have not. I have gone into their schools and observed their recitations, and the recitations I have noticed have

been principally oral, the teacher at the board writing and talking with them; just what textbooks they use I am not familiar with.

Mr. RAKER. Have not been able to procure copies?

Miss BURNS. I suppose I would be able if I tried, but it had not occurred to me.

Mr. RAKER. How far is their nearest school, say from this city?

Miss BURNS. There is one at Newcastle, which was built recently, within the last year, about 5 miles from here; another in Penryn, and another one in Loomis—Penryn about 8 or 9 miles, and Loomis about 9 miles distant from Auburn.

Mr. RAKER. What is the disposition and attitude of the Japanese relative to cooperating and assisting each other, extending a helping hand to other Japanese coming into the county, do you know?

Miss BURNS. Well, I really do not know, with the exception that I have heard merchants make the statement that if Japanese come to the store and purchases something on credit, they are hard to collect from, and when they try to locate those Japanese the other Japanese shield them and say they have gone to San Francisco or Sacramento or some other place—I have heard that statement.

The CHAIRMAN. This witness has had no personal experience. You have not dealt with them in a business way?

Miss BURNS. No; just in the schools. I have not had business dealings with them at all.

Mr. RAKER. From your viewpoint the system of the Japanese language schools is a bad thing for Americans?

Miss BURNS. It surely is. I feel they are undoing all the American patriotism that has been taught in our schools; I feel they do not want them to get away from Japanese patriotism; and immediately our schools are dismissed they take hold of them.

Mr. RAKER. Do you find any distinction between those born here, who come in as small children, with reference to their standing in school?

Miss BURNS. No; I do not know of any difference.

Mr. RAKER. Do all the Japanese children attend those Japanese schools?

Miss BURNS. I can not say whether all and I do not know whether it is compulsory on the part of the Japanese children to attend, but they go in such large numbers that I would say the large majority or all do attend.

The CHAIRMAN. Have you ever had any translations made of the books they use in the Japanese schools?

Miss BURNS. I have not.

The CHAIRMAN. You do not know of your own knowledge that the teaching is anti-American, do you?

Miss BURNS. No.

The CHAIRMAN. You just have the feeling that it is a bad thing to have another language and traditions of another country taught?

Miss BURNS. Yes, sir; and that is another drawback in our schools, trying to teach them English, and immediately upon leaving our schools attending the Japanese schools.

The CHAIRMAN. You suppose their children are tired out attending two schools?

Miss BURNS. Yes, sir; all day. We do not permit our children to attend school so long; we have a maximum number of hours that

they can be detained in school, and these Japanese, you may say, are in school all day—morning until night—and come to our schools tired the next morning, and it retards them in our schools—their hearing nothing but the Japanese language in their own schools and at their own homes.

The CHAIRMAN. I think we will have to hurry along. Is Mr. Stewart here?

(The next witness now is called to testify.)

STATEMENT OF JAMES D. STEWART.

(The witness, after being duly sworn, testified as follows:)

Mr. RAKER. State your name?

Mr. STEWART. James D. Stewart.

Mr. RAKER. How long have you lived here?

Mr. STEWART. All my life in Placer County.

Mr. RAKER. What is your business or profession?

Mr. STEWART. I am a mining engineer, but at the present time I happen to be president of the Placer County Realty Board, being interested in a real estate firm.

Mr. RAKER. Proceed and tell us in regard to the Japanese situation, with reference to the realty situation here?

Mr. STEWART. It has become very bad. The first thing that attracted my attention—I have always been interested in the schools and pay taxes to support the schools; and very often I leave here in my machine, driving around Placer County, and in the morning drive to Sacramento and San Francisco; and between here and Sacramento, after leaving Auburn, you occasionally see two or three white children going to school and hordes of Japanese children on the road to school; so the matter was finally brought up by the realty board and we passed a resolution binding ourselves not to sell any land to Japanese nor aid in the sale of land to them. I have a copy of that resolution, signed by our secretary, which will probably interest you.

The CHAIRMAN. It may be inserted in the record.

(The resolution referred to is as follows:)

RESOLUTION ADOPTED BY THE PLACER COUNTY REALTY BOARD.

Resolved, That we are opposed to the ownership of land in this State by Japanese or any other nonassimilable races, and we pledge our members not to make sales to such people. We deplore the manner in which the present State alien land law is being evaded through the medium of dummy corporations and the assistance of certain attorneys. We earnestly urge all patriotic citizens of Placer County to help maintain the best permanent interests of the county rather than temporary personal gains.

We ask the people of Placer County to support our action in this matter.

I, L. Leroy King, do hereby certify that the above is an exact copy of the first resolution adopted by the Placer County Realty Board on December 2, 1919.

Witness my hand this 20th day of July, 1920.

L. LEROY KING, *Secretary*.

Mr. STEWART. I will leave it with you. This work is largely being fostered and encouraged by some attorneys who act for the Japanese, and they are really realty operators and nothing more in acting in such matters, and if the committee has the time I would suggest that you subpoena the members of the Placer County bar and find out just

which are the ones who are doing this business and how they are going about it to circumvent the law. I think you will get quite a lot of interesting information in this way. I have read the State board of control's report and it meets by views exactly as being correct, as the conditions have been observed here in this county by me. When I was a boy we had the Chinese trouble here. I have no ill feelings against the Japanese. I have worked Japanese and found them very satisfactory labor; but when I was a youngster it was attempted to send the Chinese children to school, but they were driven out of school, and I can see the time coming with our own young men out of work and dissatisfied to go on the small farms and compete with the Japanese on a lower market than we have now, which will create trouble. I hold to one thing, no matter what it costs, and that thing will settle the whole proposition. It is the only solution that I have heard of the problem, given by State Commissioner of Realty Riley, and his solution of the problem in California was put forth in an address before the realty board of Placer County, which was to have a board of appraisers appraise their lands and for the State to buy out the Japanese and invite them to go away and to put white men on the land, through our State land settlement board and send the Japanese back to Japan.

The CHAIRMAN. Putting the white man on the land under the same system?

Mr. STEWART. Yes, We have a State organization, and that would be part of the machinery to take care of that, and if that were done properly it would save a lot of trouble. Regardless of what they do in Congress or do not do, the Japanese are going out of California. Our people of California realize the situation, and realize that when the military surveys were made for military protection, they were made behind or to the east of the Sierra Nevada Mountains and will not protect us here in California; but at any cost we will have to pay they are going out of this State.

Mr. RAKER. You may proceed.

Mr. STEWART. The military survey is beyond the Sierra Mountains, in front of them to the east, and this will be no man's land in case of a conflict. It is a question whether California is going to be Japanese or white. My people came here as pioneers, and I do not feel like giving up my share, but I want to be fair to the Japanese because we brought them here. I do not take much stock in the statement that a Jap is bad pay and not a good citizen. I do not think he has a monopoly on dishonesty more than other nationalities. I have found him a pretty fair citizen.

The CHAIRMAN. But you do not want him here?

Mr. STEWART. No, sir.

The CHAIRMAN. You view it from a racial instead of an economic standpoint?

Mr. STEWART. From both the economic and the racial. Our own men can not live on the small farms and compete with the Japanese living in huts and their wives carrying their babies and working in the fields. Anyone can see that it will lead to the same difficulty that we formerly had with the Chinese; and while we will not stand for it, neither will Japan; she will not have her citizens stoned and abused as in the case of the Chinese.

Mr. RAKER. As I understand you, the matter has progressed to that point where we have the two races, where they can not assimilate socially physically or in a business way, and that being the case we ought to stop it?

Mr. STEWART. We ought to stop it. I had probably better opportunities than most others to observe the Japanese during the progress of the recent war. My wife was junior Red Cross director and food director, and I had the espionage work under my investigation and handled some 2,247 complaints in this county, so I had some chance of judging the temper of the people, because we found out about a great many other things outside of the ones we were investigating, and I will say for the Japanese that they were very good about obeying the laws and living up to the rules and regulations prescribed during that time—as much so or more so than some of the whites.

The CHAIRMAN. Do you find much lawlessness and crime among the Japanese people?

Mr. STEWART. I do not think I could right offhand mention any Japanese who has committed crime beyond committing suicide or something of that kind. We have very little trouble with them.

The CHAIRMAN. You have no Japanese paupers have you?

Mr. STEWART. Not that I know of.

The CHAIRMAN. And in the insane asylum?

Mr. STEWART. Well, I presume there are some in the asylum, but I do not know of any cases.

The CHAIRMAN. We will be glad to have anything additional you may think of?

Mr. STEWART. I think the next move will be up to you people.

STATEMENT OF MR. A. LAW.

(The witness, after being duly sworn, testified as follows:)

The CHAIRMAN. Please state your name?

Mr. LAW. A. Law.

The CHAIRMAN. What is your occupation?

Mr. LAW. I am a fruit grower and shipper.

The CHAIRMAN. In this county?

Mr. LAW. Yes, sir.

The CHAIRMAN. How long have you been engaged in that business?

Mr. LAW. I have been located in the county since 1892 and ranching since 1894.

The CHAIRMAN. How large are your orchards now?

Mr. LAW. I have 50 acres of land.

The CHAIRMAN. You have had occasion to observe the operation of the fruit business by Japanese and Americans?

Mr. LAW. I have.

The CHAIRMAN. Favor us with your views of the situation?

Mr. LAW. Well, the great trouble I have with the Japanese we do not like to see them acquiring property all around the county and owning the land.

The CHAIRMAN. State generally what is your reason for that feeling?

Mr. LAW. I will state about my own ranch. Where I live there is a Japanese who owns the ranch just north or northeast of me, and

there is another Japanese on the east of me leasing land, and on the south a Japanese renting land, so I am almost entirely surrounded by Japs.

The CHAIRMAN. Are you a man of family?

Mr. LAW. Yes.

The CHAIRMAN. Have you any children?

Mr. LAW. One.

The CHAIRMAN. Of school age?

Mr. LAW. No; about 2 years old.

The CHAIRMAN. Are the Japanese people who surround you of a reasonable high standard of living or the opposite?

Mr. LAW. They are laborers.

The CHAIRMAN. They mostly have families of children have they?

Mr. LAW. Yes, sir.

The CHAIRMAN. Do they have a large number of children?

Mr. LAW. Yes, sir.

The CHAIRMAN. More children per family on the average than their white neighbors?

Mr. LAW. Yes, sir.

The CHAIRMAN. Has the presence of the Japanese had a tendency to keep or drive the white farmers out?

Mr. LAW. Well, when the Jap has leased land the white man can not compete with him, the Japanese standard of living is not the same as the white man. The idea of renting ranches to the Japanese is to make more money, and that is the reason the white ranches do so.

The CHAIRMAN. Do the Japanese farm the land with due regard to its future condition as productive land?

Mr. LAW. No; I find they try to get as much as possible out of it regardless of the future.

The CHAIRMAN. That, however, is the tendency of all lessees of any race whose terms of leasing are short and they want to make as much out of the land as they can while in possession of it?

Mr. LAW. I presume so.

The CHAIRMAN. Do you think the Japanese are particularly grasping in that respect as compared with other races?

Mr. LAW. Well, I think so; yes.

The CHAIRMAN. Have you dealt with them much in a business way?

Mr. LAW. Yes; numbers of times.

The CHAIRMAN. What is your opinion of their character and demeanor when you have dealt with them in a business way—do they keep their contracts?

Mr. LAW. If you have it written down in black and white they will generally live up to it, but if it is a verbal contract they will try to break it.

The CHAIRMAN. Do you require any considerable amount of labor on your place of 60 acres?

Mr. LAW. Yes, sir. I have one ranch leased to two white men on shares—half shares. I take half the fruit and they take half and we divide the expense for materials, but not for labor; these white men attend to the labor.

The CHAIRMAN. Do they do it themselves?

Mr. LAW. I think they have one white man who works part of the time for them.

The CHAIRMAN. How much ground have they?

Mr. LAW. Twenty acres.

The CHAIRMAN. About how many acres of fruit land can one white man handle so as to get the maximum efficiency out of it?

Mr. LAW. Well, except in harvesting time, one man can pretty well take care of, say, 15 acres, probably 20, if he works hard. He many need a little bit of help for pruning and spraying, not be able to do all of it.

The CHAIRMAN. You are speaking of fruit culture generally?

Mr. LAW. Fruit.

The CHAIRMAN. Any kind of fruit trees?

Mr. LAW. I am speaking of deciduous fruit—peaches, plums, pears, apples.

The CHAIRMAN. In the harvesting season how much help do they have to have?

Mr. LAW. On a 20-acre ranch they will want five or six people.

The CHAIRMAN. For what period of time?

Mr. LAW. For about four months.

The CHAIRMAN. Now, has there been any difficulty in getting white labor on the farms where the Japanese are not employed?

Mr. LAW. White labor does not like to go to work on ranches where the Japanese are, but they do in some cases.

The CHAIRMAN. How about the ranches where Japanese are not employed; any difficulty in getting white labor?

Mr. LAW. Well, a little sometimes.

The CHAIRMAN. To what, in your opinion, is that due?

Mr. LAW. Well, I can explain that with reference to the ranch where I live. We have some white people working there and I was talking to them last night and they said that when they came in here to this county they went to Newcastle, leaving out Loomis, and they could not get any work. These were three white men and two women, two married couples and the other man was a brother-in-law, and they said that when they got to Newcastle they could not get work, and then it was they came to Loomis; and before they came there they said they were told that there was no use going to the Loomis section that they could not get work around Loomis where they were all Japanese; but they came up to my place near Loomis and have been working there for me about three weeks—maybe a little longer—and I am very much pleased with their work and they are very reliable people. But they had the idea that up around Placer County they could not get work. They say they will come back next year and said, "If you can tell us places where white men can get employment we can get other people who will be glad to come." And one of the men is about to buy a piece of land, he is so very much pleased with conditions around there—the beautiful country, and likes the locality.

The CHAIRMAN. How much is irrigated fruit land worth an acre?

Mr. LAW. About between \$400 and \$500.

The CHAIRMAN. You are not referring to your own land, but to fruit land generally?

Mr. LAW. I am referring to fruit land generally.

The CHAIRMAN. When in full bearing?

Mr. LAW. Yes, sir.

The CHAIRMAN. About \$400 or \$500, you say?

Mr. LAW. About \$500 I should think.

The CHAIRMAN. Then, in order to get white men to buy the places, you have to find men of some means or assist them by long-term loans?

Mr. LAW. Yes, sir.

The CHAIRMAN. Judge Box, do you desire to ask the witness any question?

Mr. BOX. I have no questions.

Mr. RAKER. I think you have answered quite clearly; and if you have any further statements to make you have the same privilege to extend your remarks in the reporter's transcript.

STATEMENT OF E. C. BEDELL.

(The witness after being duly sworn, testified as follows:)

Mr. BOX. You will please state your name.

Mr. BEDELL. E. C. Bedell.

Mr. BOX. Where do you live?

Mr. BEDELL. Roseville, Placer County, Calif.

Mr. BOX. How long have you lived in Roseville?

Mr. BEDELL. Since 1882 in Roseville.

Mr. BOX. What particular phase of the Japanese question has impressed you; in other words, we would like you to make a statement of the matter in your mind that appears to be upmost—what is your position with reference to the farming interests of the country?

Mr. BEDELL. I am president of the Placer County Farm Bureau.

Mr. BOX. That brings you in direct, close contact with the farming industry of the farming community throughout?

Mr. BEDELL. Yes, sir.

Mr. BOX. Now, will you describe in as few words as you can the effect of the present situation with reference to the presence of Japanese in your county and its effect upon the life of the other population?

Mr. BEDELL. I have noticed the steady increase of Japanese since I have been in this county—first noticing them as laborers; and when they first came here they worked for lower wages, very low wages; and as time went on their wages commenced to increase; and from wage earnings it went into leasing of the property—first was leasing of the property, and gradually it has come on down so that the Japanese commenced to take up the labor proposition. The price of fruit has been high, and from day labor they have commenced the leasing of property, and from leasing it it has gone on to the ownership of property. It has already been stated to-day their effect upon our schools, which is one of the principal things we have to consider for our county and the Nation.

Mr. BOX. The agricultural work has been neglected more or less by the Americans?

Mr. BEDELL. Yes; the agricultural work has been neglected by the Americans, and the Japanese have taken up this work, and from the leasing of property it has come to the ownership of property, and to the dictation of wages to the American citizen.

Mr. BOX. How, as to dictating wages?

Mr. BEDELL. By controlling the wage situation they have been able to set their own price on labor, which has been paid by our people. Then comes the ownership of property, which I consider one of the worst menaces to the situation we have. I believe we can not go to Japan and own land, and we can not become citizens of Japan. Am I right?

Mr. BOX. You are; but never mind going into that.

Mr. BEDELL. I believe this proposition should be taken up before it gets too far, because you gentlemen have probably been through the districts where these people are and have seen the effects upon the localities in which they are.

Mr. BOX. What is their tendency as to concentrating in those sections where there is the best land?

Mr. BEDELL. That is where they go, to get the best land; they generally get into the best land, and when they get hold they remain there; and for those who live next to them it makes it very unpleasant to be surrounded by neighbors of that kind.

Mr. BOX. Where the Japanese own the land in fee simple, do they ever sell to Americans?

Mr. BEDELL. I have never heard of a case.

Mr. BOX. Is there anything else that you have to suggest?

Mr. BEDELL. No, sir; I believe not.

Mr. BOX. Then, I believe that is all.

Mr. RAKER. Senator Lardner, would you not like to be sworn and afterward give your statement to the reporter?

(Judge Lardner does not make any audible reply, but steps forward inside of the railing and is sworn by the committee, along with other parties who are called in the same manner.)

The CHAIRMAN. I was thinking of doing that same thing with several others. Is Mr. Frank Cook present? [Mr. Cook coming forward.] We will swear them all at once and they can make their statements afterwards and give it to the reporter. Is Mr. Van Riper here? [Mr. Van Riper also comes forward.] Mr. Livingston, will you assist the committee and give your experience as a real estate and business man. [Mr. Livingston comes forward. His statement was given to the reporter the next day after this hearing before the committee and will be embodied in this transcript. Mr. Exberg, county recorder of Placer County, and Mr. Teagarden, both coming forward.] I will ask all you gentlemen now to be sworn together and ask you to write out for us and hand to the reporter or dictate a statement to the reporter in this matter, giving us your views on any matters you consider pertinent. We will not have the time to go into an examination further at this hearing. Will you swear all of these gentlemen?

(All of the said gentlemen above mentioned now sworn by Mr. Box.)

Mr. RAKER. You may make your statements as full as you desire, and those who have already testified will also have the opportunity to extend their remarks as a part of the record, as we want to go into the subject fully.

The CHAIRMAN. You gentlemen have noticed the line of questions we have been asking and you may cover those and anything else you consider pertinent. Is there anything else? Mrs. Woodbridge, I believe you have already appeared before the committee?

Mrs. WOODBRIDGE. Yes, sir. I haven't anything else to say except as it might relate to local conditions.

The CHAIRMAN. You can add to your statement anything affecting local conditions. Is there anybody else here that would like to make a statement? [In response to this last request, Mr. J. M. Laird comes forward and is also sworn.] Mr. Laird, you are also asked to make a statement, the same as others.

STATEMENT OF MR. J. M. LAIRD.

(The witness, after being duly sworn, testified as follows:)

The CHAIRMAN. You will state your name.

Mr. LAIRD. J. M. Laird.

The CHAIRMAN. You are asked to make a statement as the others.

Mr. LAIRD. The reason I got up to speak to you was because I heard you asking in regard to white labor. I am running a place—have been running a place—have leased it out now about two months ago to my son who is in charge of the place at present. He has hired at the present time three white men and three white girls for his packing. During this time he has had to turn away several good white men and white women he would have liked to have had on the place if he could have worked any more help. I was talking to a gentleman the other day at the garage and there was an automobile. He said that drove up the day before full of men and women. He said there were as many as eight. This gentleman said that eight loads started out that day to scatter themselves through Placer County for labor, white men and women who wanted work. From my observation—I was raised in Placer County; have 65 acres in fruit; and in all cases where the Japanese have struck for higher wages the white boys and girls have turned out and harvested the fruit and we have never lost anything. I speak of one particular case: There is a neighbor of mine who had 100 acres of fruit, one of the largest fruit orchards in the county at that time, and the Japanese asked for higher wages. At the time there were in the neighborhood of 22 men, Japanese, working there. The white boys and girls turned out and harvested the fruit and there was no fruit lost—I was talking to the man that had charge of the place and asked him about the fruit, whether they lost any on account of the labor conditions, and he stated they had not; that these boys and girls had harvested all the fruit for the same wages that had been paid the Japanese. Now, I have never known a case where there has been a price disturbance in my section but what the white boys and girls have harvested the fruit. Now, in the case of the men who lease to the Japanese, the Japanese just hire white labor for a short time when they are very busy and they have not Japanese enough to handle the fruit on the place; just as soon as the rush is over they say to the white labor, "The Japanese can take care of this fruit and you will have to go somewhere else." Now, that has been my observation around my district. My boys, and my brother's boys, have gone out and helped to harvest fruit in the busy times, and just as soon as the busy times were over they were told that the Japanese could handle the fruit and they had no more use for them. I have nothing to say in regard to the Japanese coming in here and taking possession of our country if they can and I am only speaking with reference to the labor

question. I have never seen the time, anybody hiring white labor, when they could not harvest their fruit; and at the present time there has been more white labor through Loomis—I have spoken to a great many more this year than in previous years before.

Mr. RAKER. Men and women looking for work?

Mr. LAIRD. Men and women looking for work; even going so far as to contract fruit and put it up by the box.

The CHAIRMAN. We thank you very much.

Mr. RAKER. Mr. Parker, have we covered the situation as you see it?

Mr. PARKER. Mr. Laird's testimony has been very interesting. He is from the center of the fruit industry. There are many others who could give like testimony.

Mr. RAKER. That would simply be cumulative.

Mr. PARKER. Yes, sir.

The CHAIRMAN. I would like Mr. Ekberg to give us some statistics as to the birth rate and land ownership. If you do not have time, Mr. Ekberg, you can dictate your statement to the reporter and give it to him and he will send it to us, to the address that we will leave with him.

STATEMENT OF MR. P. B. GOSS.

(The witness steps forward and is sworn.)

The CHAIRMAN. Mr. Goss, we will not stop to examine you now, but will ask you to either dictate your statement to the reporter within the next day or two or write out your own statement as to any facts pertinent to this inquiry. We will not have the time to stay here now to take any more testimony, but if you will give your statement we will appreciate it very much. You are occupying an official position, I understand?

Mr. Goss. I am the secretary of the Placer County Chamber of Commerce. This statement that I am to make it is understood will be under oath?

The CHAIRMAN. Yes, sir; and I will say to all those who have appeared here that Judge Raker has been very anxious to get this committee into Placer County a long time, and in fact urged it for several years; and we are very glad to have been here, and think that the meeting has been very instructive.

(In the hallway of the courthouse, as the committee were leaving, a Mrs. D. I. McDonald held a conversation with Mr. Vaile, at which time, in the presence of the reporter, he administered the oath to this lady, with the statement that she could either dictate her statement to the reporter or send him a written statement to be forwarded to the committee at the address given.)

BRIEF OF P. B. GOSS, SECRETARY OF THE PLACER COUNTY CHAMBER OF COMMERCE.

My duties take me frequently upon ranches of Americans and also those leased or owned by Japanese.

The latter are a people quick to respond to calls for cooperation in public or semipublic affairs and display a spirit of progressiveness in such matters.

The average Japanese farmer is thrifty and industrious; industrious to a degree that is incompatible with American standards of living, the entire family, including frequently a mother with a babe at breast, working in the orchards.

This course so enables them to reduce the costs of production that the American farmer or worker can not compete with them. Their living quarters are crude and surrounding environments frequently such as the average American could not be tempted to use.

Yet these conditions might be found in any race of people and probably existed in the pioneer days of America, so can hardly be charged as a fault in the Japanese.

The principal differences and objections are owing to difference of type, ideals, and the social barriers of race. As workers there does not appear locally any special objection to them, but there is objection in having them as landowners.

We feel that America and California should be kept untainted from possible future blood intermingling and domination by an alien oriental people or a mongrel race. Their presence in large numbers is a disturbing element in the civic life of our people and therefore should be controlled.

While the people of this country have lived with the Japanese in amity and happy accord thus far and overt acts are unknown, I fear, unless official assurance and action is forthcoming shortly to control further immigration of both men and women, overt acts may be committed that would have serious international consequences and make the fair solution of the problem a difficult matter.

Therefore early legislative action should be taken to the end that these Japanese now here should be assured protection of all their civil rights, but that the right of land ownership be hereafter denied to all nonassimilative races, with strict limitations of leaseholds, and that restrictions be imposed on their immigration.

This would afford justice to those who have come here in good faith and made their homes and increased food production. It would permit under license admission as farm laborers those who might be required to handle the products of the soil and remove a cause of possible friction, strife, and unrest among the Americans.

P. B. Goss.

BRIEF OF JOHN A. LIVINGSTON.

My name is John A. Livingston. I am a fruit grower and shipper, director of the Placer County Chamber of Commerce and director of the Placer County Farm Bureau.

I have been engaged in the fruit business in Placer County for the last 25 years; have hired Japs and leased orchards to them. I am opposed to the Japanese ownership of land in this State, or any State in our Union, for that matter. I believe that if Japanese are permitted to buy and own land here it will only be a very few years until they shall have acquired the major part of the best orchards and orchard land in this State. To permit such a thing would, in my opinion, be a national crime.

The Japanese are a different and an alien race that should not be permitted to mix with ours. In reply to the argument that we need Japanese labor I will say that the more they are permitted to buy land for themselves the less they are available as laborers for Americans.

There is enough white help available to supply the present or future needs if Japanese immigration were entirely stopped.

From a personal standpoint, I have a Japanese tenant on a portion of my ranch at present. I am not opposed to short-term leases to Japanese and do not consider such leasing a serious menace.

The present California law would suit me very well, provided it were not being evaded, as it is at present, by the organization of dummy corporations and the purchase of land in the name of minor children.

Nevertheless, I shall vote for and support the proposed initiative law which forbids both the ownership and leasing of land by Japanese in this State.

I know of no reason why the Japanese should claim or be entitled to more consideration in the matter of emigration to this country than the Chinese. I would just as soon have unrestricted Chinese immigration to this country as unrestricted Japanese immigration, but I do not want either; and if this is a free and sovereign Nation, there is no valid reason why we should have such immigration if we do not want it. That is for us to say, and we should not permit ourselves to be placed in a position where we would have to argue the point with anyone.

BRIEF OF MR. W. B. LARDNER.

I came to Placer County in 1872 and began teaching school near Penryn, at about the center of the land area marked red on the Parker map, filed as an exhibit, and taught there several years. One of my successors took up a Government 80 acres, but was promptly dismissed by the school trustees as having such poor judgment and sense as to buy land in that vicinity. That same 80 acres is now highly cultivated in fruit and worth \$250 per acre.

My father and family settled near Penryn in 1874, and my brother still conducts as a highly developed fruit farm part of the original purchase.

I graduated in the law school of the University of Iowa in 1877 and have practiced law in Auburn, the county seat, ever since.

I have represented the county and district in the assembly and senate of the California Legislature.

Have taken a great interest in the fruit development of my county since 1872 to 1920. It started with a few boxes of apples, beans, vegetables, or berries by express to Truckee, Reno, and Virginia City—most likely a few boxes balanced on a pole over a Chinaman's shoulder hurrying to the railroad depot to catch the Overland train eastward—to the present highly developed fruit industry of this county, now often sending out two trainloads per day.

At first the local white settler with his family help, or with the aid of a hired Chinaman, raised and shipped the fruit. Later the large fruit houses sprang up. The State university farm lecturers came to the town halls and county schools, and fruit raising was put on a very high standard. The fruit houses, white men, and an occasional Chinaman began to rent fruit farms. About 15 years ago the Japanese appeared. At first he could be hired as a laborer, but he soon began to rent fruit farms, generally two or three, or a company of renters. Since our restrictive law of 1913 was passed, and before, the Japanese have been very active in renting and buying orchard lands. One method is for the father or mother—noneligibles—with, say, two or three American-born Japanese children to get some unscrupulous white man to aid them in forming a corporation, select some good-sounding, patriotic name, and buy or lease a fruit orchard. The husband is president of the corporation and the wife is designated as secretary. The children own most of the stock. A white man may hold some stock, and he writes up the minutes of the stockholders' and directors' meetings, etc., and the farce proceeds.

In my opinion all such fraudulent corporations should be dissolved, and the attorney general of the State proceed to cause to escheat to this State all lands purchased in direct violation of our restrictive act.

I am attorney for one of the flourishing county banks located in the fruit section of this county, but I have never approved of an abstract or loan (no matter how favorable the interest rate offered may be) if a Japanese individual or corporation acquired the land since 1913, or proposed to purchase land and offer the same as security. I am not prejudiced against the Japanese as a race. The Chinaman may have some bland, childlike tricks to circumvent our laws, but nothing in audaciousness to the papa-mama-baby fruit corporations organized by a few white men in order to evade our laws.

Our white population can not compete with the Japanese. Their mode of life is oriental. The father, mother, and four or five children may work in the fields 12 hours per day, while his white competitor, perhaps with a son or hired man, works 8 or 10 hours.

Some smart Japanese recommend intermarriage between the races, but miscegenation would be a fraud on both peoples—the results would be mongrels.

I read newspapers and family letters from Honolulu. The situation there is bad, un-American-Japanese in a large majority. Most of the Japanese are not eligible for citizenship, and most of their children retain the double allegiance, Japanese and American. There is a feeling of fear and unrest. Some newspapers advocate a Federal commission to govern the islands—that a Federal territorial government is a partial failure now, and may become worse as the white voter nears the minority line.

Referring to the "Parker map" used at this hearing, my opinion is if the Federal Government does not come to our assistance, and fruit raising should continue for the next 10 years as in the past 10 years, the surface of the map will be much larger and almost solidly red in color.

I am not foolish enough to believe the Japanese will ever out-vote us, or control California; but with their keen, active minds and their oriental methods

of mass, organized, penetrative assaults on the favored spots and occupations of this State, the white man will go to the wall in those localities and be driven out. It is almost, if not quite, at that stage now in many places in California.

Most of the fruit and vegetables coming into California this summer comes in fine, large truck loads, owned and driven by Japanese. The white men and women can not and will not compete with them. The two civilizations are different. The biblical injunction to "multiply and possess the land" surely did not contemplate "the picture brides" and rapid-breeding plan.

We have tried the "gentleman's agreement." It works to our danger. Now let us have just, legal, restrictive laws, or equitable treaty regulations, just treatment, with a firm enforcement of our laws in the future.

W. B. LARDNER.

BRIEF OF M. E. VAN RIPER.

I have been a resident of the State for 30 years, and have lived most of that time on my ranch about 3 miles from Newcastle. When I first moved out on my place all of the ranches in that neighborhood were being worked by the owners and were employing white labor. At the present time there are but one or two places being worked by the owners, and in most cases the owners have left their places and moved away so that they could send their children to school where there were no Japanese children going.

Some of our best land in this district is owned by Japanese through their children, and unless something is done it won't be long before all of our land will be either owned or controlled by them. Their living conditions are such that we Americans could not compete with them, and they are fast driving our boys and girls from the farms, as they work from 12 to 16 hours in the field and in the busy season often longer.

They have made conditions such that it is almost impossible for the Americans to work their fruit orchards, as they will not work by the day or month. They prefer to lease the orchards. If we send to the cities for white labor to harvest our fruit very often the word comes back that we have nothing but Japanese up here and that they can find plenty of work without working for or with Japs; so that at the present time conditions are such that we are compelled to lease our places to some one who can get the help to run them.

The prospects ahead for our farm-raised boys are not very bright unless something can be done to check this yellow herd that is fast getting possession of our best land and driving our boys to the cities.

As an example of what the conditions are: A neighbor was looking for help this spring and a Jap applied for the place, but when he found the cabin was not supplied with an electric stove he would not take the place, for the cabin would be too warm for his wife to get dinner on a wood stove after working in the field all day.

M. E. VAN RIPER.

BRIEF OF J. E. SEATON.

The Japanese problem is one that not only affects the State of California from a social point of view, but from a financial point of view as well. Having been in contact with the Japanese for some six or eight years and studied them from a financial standpoint, I believe that the Japanese menace at the present time is a detriment and jeopardy to the financial interests of California. In our immediate locality we are confronted with the problem of Japanese money leaving our county. Actual figures which we have at hand show that over \$100,000 a year taken out of our immediate locality. We are unable to definitely determine the number of personal checks that are drawn for deposit with the Japanese banks of San Francisco, the money which eventually gets into Japan. But it is safe to say that there is at the present time in excess of \$200,000 being sent out of this immediate locality. These figures do not include any of the territory outside of Newcastle, Auburn, and a small portion of Penryn. It is the habit of the Japanese to borrow in advance of the fruit season, either from fruit houses or from banks, taking their profit at the end of the season and transporting it to the Japanese banks. The bank account of the Japanese is not an asset to the banks, as their deposits remain only during the shipping season. After their bills have been settled their money is then withdrawn and their account closed, to the expense of the bank. The seriousness of this is

that the Japanese do not use their own money for the financing of their crops but work entirely upon borrowed money, the landowner or lessor and the fruit house and the banker taking the chance of a failure of the crop. And should there be a failure, it is quite customary for the Japanese to leave the place, with the loss to the lessor, shipper, and banker. The money which they have made in previous years is not tangible in any way. During the fall of 1918 I noticed in particular that the sale of Liberty bonds in the vicinity of Auburn, Penryn, and Newcastle to Japanese was all paid in cash, a very small proportion was paid by check. I also noticed that in August, September, and the early part of October of the same year that I was having shipped into our bank at Newcastle on an average of \$200,000 of currency a month. All of the fruit checks to Japanese were cashed at the bank and the money taken away by them. Those who purchased Liberty bonds paid for their bonds with the currency which we had paid them over the counter.

I endeavored to trace this money and ascertain why it was taking so much cash to carry on the business during those three months. I was unable to locate any of the money which was paid over the counter coming back into our bank. I was also unable to locate any of the money coming back into other banks in our vicinity; and I have come to the conclusion and have satisfied myself that the money was taken through the Japanese banks at Sacramento. Now, when money is deposited by the Japanese in the Japanese banks in San Francisco, a great portion is then sent to Japan, after which we have no jurisdiction in any way over the funds. To demonstrate this, during the epidemic of influenza a Japanese husband and wife died, leaving several minor children, the public administrator taking charge of the affairs and finding but \$600 in American banks and \$18,000 in Japanese banks. The laws of Japan forbid American administration upon the funds. We were unable to make any collection of the certificates of deposit which we found in the possession of the decedent. It placed both the children, the administrator, and the bank in a rather awkward position. We have many cases which are parallel to this, and there is hardly a day or week passes but what we are asked to take certificates of deposit upon Japanese banks as collateral for money which the Japanese desire to borrow. The matter of fruit financing has been taken up by me, together with some of the largest fruit houses in our vicinity, and we heartily agree that it is not worth while to take the chances of advancing to the Japanese in the future. The financing works admirably during a rising market for fruit; but as the times as present are rather uncertain in the fruit industry, we have concluded that it will not be profitable to advance money in any great quantities without sufficient tangible security. As I mentioned before, the Japanese will immediately leave the ranch if he does not foresee a good and sufficient profit in the coming season. As to Japanese land holdings, I am in a position to say that I know of a particular specific case of land sold to a Japanese by an American. I personally strongly object to this method of land sales and will not make any loans to Americans where the property is being sold subject to a deed of trust. In conclusion, as a banker I go on record upon not loaning money to any Japanese project whatever, whether secured or unsecured.

BRIEF OF P. G. EKBERG.

My position is county recorder, which also makes me registrar of births and deaths for the county. My records show that in 1917 there were 167 births in the rural districts outside of the incorporated cities, and of these 88 were Japanese and 79 of all other nationalities; that in 1918 there were 145 births, of which 90 were Japanese and 55 all others; in 1919 that there were 146 births, of which 90 Japanese and 47 all others—showing that in 1919 the Japanese births were two to one of all other nationalities combined. These births occurred in what is known as our highest cultivated fruit districts.

I have no way of ascertaining the number of pieces of property held in the name of Japanese minors or controlled, through incorporation, by Japanese, for the reason that when the deed is given it does not always state that the Japanese is a minor or who controls the stock of the corporation; but it is a well-known fact that such holdings and transfers exist and are made by and to the Japanese, and who in this way acquire possession of the land.

As illustrative of the fact that Japanese women labor in the orchards, I quote from the following record in book 18 of contracts, page 71, Placer County records: "Party of second part will advance to party of the first part sufficient

sums for payment of hired labor incurred by party of the first part and at the rate of \$3 per day of every full day's labor performed by party of the first part and at the rate of \$2 per day for each and every full day's labor performed by the wife of the party of the first part." The above is taken from the contract between a Japanese and an American corporation.

MEMORANDUM OF INTERVIEW WITH MR. S. MAKABE, SECRETARY OF THE LOOMIS JAPANESE ASSOCIATION, LOOMIS, PLACER COUNTY, CALIF.

(Mr. Makabe submitted a memorandum, as follows:)

Japanese in Loomis; Men, 150 (90 farmers, 60 laborers); women, 110 (101 farmers, 10 laborers); total, 260. American-born citizens, 221.

Land owned by Japanese, 244 acres orchard, vineyard, pasture, by 10 men.

Land owned by corporation, 615 acres orchard, vineyard, pasture, by 12 corporations.

Land owned by American-born citizens, 180 acres orchard, vineyard, pasture, by 4 children.

One grocery store (general merchandise), 1 fruit-shipping house (express shipments for local markets), 1 shoe store, 1 restaurant, 1 Japanese association, 100 male members, 1 Japanese Methodist Episcopal Church, 1 Sunday school, 1 cooperative society, and 1 farmers' association. No Buddhist Church at Loomis.

Mr. Makabe says that they teach English in the Japanese schools, preparing the children to go to the public school, and they commence this teaching one year before they start in the public school. They also study American subjects in the Japanese language in order to keep in touch with their mothers. Mr. Makabe says: "Our children forget all about Japan. Some of us send money home because we can't invest it here. We would invest it if possible, and have invested some in bank stock, in Liberty bonds, and in California corporations. Many Japs in Loomis invested in the Verden Co. Some of them in sums of \$1,000 and \$2,000. We want to work for our children and provide care and education for them in order that they may become good Americans. Few Japanese want or expect to go back to Japan. They like this country and want to be part of it. I have three boys and four girls. I employ three white men on my farm."

CHAMBER OF COMMERCE BUILDING,
Los Angeles, Calif., July 19, 1920—8 p. m.

MR. TAYLOR. I will state, for the benefit of the gentlemen who are present here to-night, that Congressman Swope and myself represent a subcommittee appointed by the Committee on Immigration and Naturalization of Congress, and we have come to Los Angeles for the purpose of investigating Japanese conditions, and we expect to carry on such an investigation, in the way of hearings and by personal observations, that will enable us to make a report to the committee upon which to consider any legislation that may come up in Congress on the general subject of Japanese immigration, and we are anxious to give all sides of this question an opportunity to be heard. Of course, our hearings will necessarily be more or less brief, because we could probably devote months to that subject. To-night we will examine a few witnesses and continue our examination tomorrow morning.

MR. CHAPPELLE, are you prepared to make a statement to-night?

MR. CHAPPELLE. Yes, Mr. Chairman, I could do so, but I am here entirely without notes or documents. I am glad to present some few facts, and later appear, if I might be permitted to do so, and produce documentary evidence that perhaps might be of interest.

MR. TAYLOR. Any documents which you desire to include with your testimony can be filed with the stenographer later.

STATEMENT OF MR. ALBERT CHAPELLE.

Mr. Chapelle being first duly sworn, testified as follows:

Mr. SWOPE. Give your name and address.

Mr. CHAPELLE. Albert Chapelle, 703 California Building, Los Angeles.

Mr. SWOPE. What is your business, Mr. Chapelle?

Mr. CHAPELLE. I am an investigator. Just now I am engaged for a law firm of this city.

Mr. SWOPE. How long have you been living in the city of Los Angeles?

Mr. CHAPELLE. Since the 1st day of February, 1901. Prior to that I was a citizen of Chicago from 1884 on to the date of my leaving for Los Angeles.

Mr. SWOPE. Have you made any special study of the question of Japanese immigration?

Mr. CHAPELLE. I believe I have, sir.

Mr. SWOPE. Now, if you have any prepared statement, we will give you an opportunity to make such statement as you desire, without interruption—your general observations on this question.

Mr. CHAPELLE. My attention was first drawn to Japanese conditions on the Pacific coast approximately 10 years ago, at which time there seemed to be, or certain known facts tended to show, organized efforts on the part of Japanese subjects to obtain lodgment in Lower California. In considering the matter and discussing it with certain public-spirited gentlemen, residents of Los Angeles and cities farther east, we concluded that the activities we knew of must have a settled and definite purpose. Discussion was then had, and my observations led me to go to Lower California. That, to my best recollection, was July, 1920, although I may not be entirely accurate as to the date. That is the approximate date. I went there without any announced purpose, for the general purpose of observation, but particularly to observe the operations of certain Japanese subjects that were alleged to be then in lower California investigating the resources, surveying the roads, water courses, investigating the soil, and taking observations along the coast. At that time, or approximately at that time, it was generally known throughout the State of California that Japanese subjects, ostensibly operating or acting in their own behalf or in the behalf of certain commercial organizations, were making attempts to secure a large acreage of land on the shores of Magdalena Bay. The same efforts were made, according to my information, to obtain land in the vicinity of Ensenada; also at San Quentin Bay. I found on my first into Lower California that there was a Japanese post of observation on the shores of San Quentin Bay, which bay is approximately 300 miles south from San Diego, or south from the American-Mexican line.

Mr. SWOPE. Now, just for the complete information of the committee, I wish you would state what you meant by "post of observation"—just go into details.

Mr. CHAPELLE. I will attempt to do so. Ostensibly a fishing village. My observation, what I saw—my judgment of the Japanese subjects who occupied that village led me to the conclusion that it was nothing more nor less than an official, and I will say at least a semimilitary, post of observation.

Mr. SWORE. Well, what race predominated there—the Japanese?

Mr. CHAPELLE. The Japanese entirely.

Mr. SWORE. They were conducting fishing down there?

Mr. CHAPELLE. Yes, sir. Now, the significance, to my mind and to the mind of certain gentlemen I was in close touch with at that time, of those attempts to obtain large acreage along the west coast of Lower California is in this: Well, to quote a United States Army officer who discussed the matter with me—a man of international reputation, I will say, but I must decline to give his name, because our conversation at that time was absolutely confidential, and what he said to me he said under pledge of secrecy as to his name—his remarks to me were these: “No military defense of the Pacific coast could be made effective in the event that an enemy nation, no matter what their nationality was, obtained lodgment on the west coast of Lower California and there established a military or naval, or military and naval, post of observation or a base of operations; that such a base, lying between the ports of California, or the American ports of the Pacific coast, and the Panama Canal, that it would be a fatal error to permit any such developments to occur or any such event to transpire.” Briefly stated, I found that the Japanese exploring parties, some of which I met personally and observed in their operations, had acquired more information as to the agricultural and other resources of Lower California as to the roads, drainage, and possible sources of water supply—

Mr. SWORE (interrupting). Just what character of men were conducting that investigation?

Mr. CHAPELLE. In one party there were four Japanese, accompanied by two Mexicans, one Mexican driving and the other apparently as a camp helper. They were driving four horses, or four mules, attached to a covered wagon. I met them about 15 miles south—the first time I met them about 15 miles south of San Quentin—and at that time entered into conversation with them. Each one of them, or rather two of them, said they could not speak English. I saw and conversed with those same two gentlemen at Ensenada, and they both spoke just as good English as I do.

Mr. SWORE. As you do?

Mr. CHAPELLE. Yes, sir.

Mr. SWORE. Well, did you observe them making any survey?

Mr. CHAPELLE. Not in the sense of using surveyor's instruments, but in the sense that they were observing things; yes.

Mr. SWORE. Well, of course, that's quite natural.

Mr. CHAPELLE. At a point near an interior village called San Fernando I stayed overnight with an expatriated Italian, a large landowner there and ranger. He told me that certain Japanese had been in his neighborhood for several weeks and had sampled the soil, had taken—

Mr. SWORE (interrupting). You saw none of them examining the soil yourself, did you?

Mr. CHAPELLE. No.

Mr. SWORE. Well, now, to get back to this fishing village that you said was used as a post of observation—

Mr. CHAPELLE (interrupting). I said it appeared to be that.

Mr. SWORE. Appeared to be?

Mr. CHAPELLE. Yes.

Mr. SWOPE. What led you to believe that?

Mr. CHAPELLE. The character of the men that I saw there.

Mr. SWOPE. Well, were they different from any other type of Japanese in this country?

Mr. CHAPELLE. In the sense that they all walked, moved, their gestures, and actions indicated their military experience and military training, they differed from the average Japanese laborer here in California—Los Angeles or other parts of California—that I have encountered.

Mr. SWOPE. Did you ever see a Japanese army?

Mr. CHAPELLE. Pardon me?

Mr. SWOPE. Did you ever see a Japanese army?

Mr. CHAPELLE. Never saw any in action.

Mr. SWOPE. Did you ever see any Jap troops in training?

Mr. CHAPELLE. Never did.

Mr. SWOPE. Well, I believe you stated that they seemed to have military training?

Mr. CHAPELLE. Well, from my observation of my fellow humans, whether they are Japanese or Germans, English or French, when they have had military training they usually show it.

Mr. SWOPE. You think there was a marked difference between the physical alertness of these men and the average Japanese you encounter here in the city?

Mr. CHAPELLE. Not the average Japanese you encounter here in the city, because you frequently encounter Japanese in this city that show by their walk and their movements that they have had Japanese military training.

Mr. SWOPE. Is your experience such that you could distinguish a Jap who has had military training from one who hasn't?

Mr. CHAPELLE. Well, I have served myself in militia, and I have lived more than half a century, and I am a trained observer.

Mr. SWOPE. But that doesn't answer the question.

Mr. CHAPELLE. And I habitually observe the characteristics of the people I meet.

Mr. SWOPE. But that wouldn't answer the question.

Mr. CHAPELLE. I beg your pardon; I intended to.

Mr. SWOPE. I asked you if your experience is such that you could distinguish a Japanese who has had military training from one who has not?

Mr. CHAPELLE. Not beyond all doubt, but I believe my experience has been sufficient to determine by observation whether or not a man has spent his life as an agricultural laborer or whether or not he has had some military training or military experience.

Mr. SWOPE. And I believe you also stated that there seemed to be a general land scheme going on?

Mr. CHAPELLE. Yes, sir.

Mr. SWOPE. Now, just what is the basis of that conclusion?

Mr. CHAPELLE. The information from credible sources that—

Mr. SWOPE. Well, of course, this committee is after the exact information. Now, just what do you mean by "reliable sources"? We want exactly accurate information, of course.

Mr. CHAPELLE. Yes; and I will be as accurate as I can.

Mr. SWOPE. Why, sure.

Mr. CHAPELLE. But there are some things that amount to moral certainties that we haven't had the absolute evidence to present, in accordance with the rules of evidence in courts.

Mr. SWOPE. Well, now, what would you call a general land scheme? Of course these Japs buy up land and live on it and farm it?

Mr. CHAPELLE. Sure.

Mr. SWOPE. And likewise our people buy up land and live on it. Now, was there anything in their acquiring this land that would make you believe that there was a concerted effort on their part to acquire all or a greater portion of the land in some strategic point in this country?

Mr. CHAPELLE. Yes; there was plenty of facts that tended to show that.

Mr. SWOPE. Well, let us have a few of them.

Mr. CHAPELLE. Well, a report was made to me by a certain gentleman who went to lower California after I went there——

Mr. SWOPE (interrupting). Would you mind divulging that gentleman's name, so the committee might have it?

Mr. CHAPELLE. The members of the exploring party went down there for the express purpose of determining the truth or falsity of the alleged attempts to acquire land.

Mr. SWOPE. Well, could you let us have the names of that exploring party?

Mr. CHAPELLE. I think there is one in the room. [To a gentleman present:] Weren't you with that Magdalena party?

VOICE. Yes; I was along.

Mr. SWOPE. Well, we will hear from them that were in the party. We will drop that for the time being. Are you familiar with Japanese customs in this country?

Mr. CHAPELLE. To a slight extent; yes.

Mr. SWOPE. What do you know about them?

Mr. CHAPELLE. Now, what I know is common report. I have entered a school where Japanese pupils were being taught. I will state a recent experience. I made an address on that problem, on that subject of Japanese conditions in the State of California, before a women's club in a suburban town within 15 or 20 miles of this city. After I had finished my talk, a committee of ladies waited on me and stated that the schoolhouse, the American schoolhouse in the village of Savanna—that is spelled with the final syllable "na" instead of "nah"—which is right near El Monte, which was occupied during the day as an American school; that the pupils were of different nationalities; that quite a number of Japanese pupils attended the day sessions, and that as soon as the day session terminated the school building was given over to night sessions exclusively for Japanese pupils, and that they were taught by Japanese teachers.

Mr. SWOPE. You don't know the course of instruction carried on in those schools?

Mr. CHAPELLE. I can only state what the ladies reported to me, and that was that they were there taught in the traditions of Japan, the religion of Japan, which I have usually understood is a combination of Shintoism and Buddhism, and one of the ladies laid great stress upon the fact that those Japanese children were taught during

those evening sessions their unseverable fealty to their native land or to their parent country, Japan.

Mr. SWOPE. Did you ever notice the Japanese farmers?

Mr. CHAPELLE. Yes.

Mr. SWOPE. In your judgment, how do they treat the soil; do they abuse it or build it up?

Mr. CHAPELLE. They are not given much to fertilization. They exhaust it, rather than maintain its fertility.

Mr. SWOPE. They are hard, tireless workers?

Mr. CHAPELLE. Pardon me?

Mr. SWOPE. They are hard, tireless workers?

Mr. CHAPELLE. They are. They are very industrious, and they work a great many hours.

Mr. SWOPE. Do they observe the holidays or Sundays?

Mr. CHAPELLE. I have never known a Japanese to observe the American Sunday. My own observation is that they do not; that they absolutely ignore it.

Mr. SWOPE. Do the women work in the fields?

Mr. CHAPELLE. They do.

Mr. SWOPE. As a general proposition, or individual families?

Mr. CHAPELLE. Yes; as a general proposition, although it is pretty hard to determine from the statements made by Japanese whether the persons in the one house or in the one field are members of the same family or not.

Mr. SWOPE. Did you ever see any white women working in fields around here?

Mr. CHAPELLE. A few, yes, sir; not as a system, however.

Mr. SWOPE. No. Well, would you say the Japanese women work in the fields to such an extent as to constitute a system?

Mr. CHAPELLE. I should.

Mr. SWOPE. Those who have testified before the committee heretofore have either regarded the Japanese immigration question as a racial question or an economic question, or both. Now, what is your idea on the subject?

Mr. CHAPELLE. I should say it is a racial question, in this, that the coming of Japanese nationals into the State of California and there domiciling themselves introduces the oriental taint and all the objectionable features of orientalism. I would say, next, that because of their religious teachings, their scale of life, their standards of business, that they again introduce an objectionable element and an extremely injurious and undesirable element into our State. I would say, further, that because of their low scale of living, because of their standards of business, that they are injurious and highly objectionable economic factors. I would go still further and say that because the allegiance of a Japanese subject to his native land is absolutely and wholly and forever, so long as his life lasts—non-severable or unseverable—and that none of them yields their loyalty or their allegiance to their flag or their country or race or traditions, that they are undesirable and a very injurious element from the standpoint of civics. And further, I would go as far—

Mr. SWOPE (interrupting). Now, you are speaking of those who have come into this country, or those who have been born in this country?

Mr. CHAPELLE. I am speaking not only of those who have come to this country, but of those who have been in this country, for this reason: The mere fact of birth from a picture bride, a mother who was purchased as a chattel, and a father who possibly is unlawfully in this country—the birth of that child doesn't add anything of value to our population; it simply creates another devoted follower of the Japanese Government, and, under Japanese law, that child, though born here and under our constitutional provisions entitled to all rights of American citizenship, yet Japan claims the allegiance of that child, and the parents see to it that the child is taught allegiance and loyalty to Japan.

Mr. SWOPE. Do you know of any Japanese who were born in this country who served with the United States armed forces during the war?

Mr. CHAPELLE. I know, in a general way, of quite a number, just exactly as I know of quite a number of Japanese subjects who are serving in various families in this and other communities of the State, who make good servants, who are obedient and highly efficient, superlatively industrious, yet disloyal as human beings can be to the country where they have their domicile and where they have employment. The mere fact of their industry and obedience and effectiveness as house servants or agricultural laborers isn't a guarantee to their loyalty to our Government or our flag, or that they respect our traditions, or that they are desirable citizens, or that they will not become potential enemies when the time may come that we have to defend ourselves.

Mr. SWOPE. Well, it is your belief, then, is it, that the Japanese would be undesirable from a racial standpoint, even though we eliminated the economic features of it? Is that right?

Mr. CHAPELLE. Yes, sir.

Mr. SWOPE. You speak of the Japanese that were born in this country, children of those commonly called "picture brides," whose fathers surreptitiously entered this country. In your estimation, how many enter this country each year surreptitiously?

Mr. CHAPELLE. That is the hardest thing, because—

Mr. SWOPE (interrupting). I understand it is quite difficult; we have had it before.

Mr. CHAPELLE. I want to say, Mr. Swope, that I have had some experience—perhaps my experience has been a little different from the average American citizen here present to-night. I have examined a great many Japanese witnesses under oath, officially, during the five years last past. It is very difficult to identify a Jap, and I say to you in all seriousness that my experience has been that it is absolutely impossible to obtain any testimony from a Japanese where the interests of a fellow countryman are involved. I won't say that they are false or that they will perjure themselves, but I have a pretty well-established reputation as a cross-examiner, and I am blessed if they didn't stump me many and many a time. Now, I am speaking seriously, Mr. Swope, so I can't tell you—I can't tell you how many Japanese nationals have entered this country by the "sneaker" route in the last year or in the last 10 years.

Mr. SWOPE. Now, your work or your investigation led you among those who are criminals rather than among those who are more respected?

Mr. CHAPELLE. No; I beg your pardon.

Mr. SWOPE. I am asking you for that.

Mr. CHAPELLE. No.

Mr. SWOPE. Your statement along that line would lead us to believe that your work had been confined to court work, and we want to get this as accurate as we can.

Mr. CHAPELLE. I am referring now to court work, but there were no prosecutions for the reason that it was absolutely impossible to get identification and to get testimony. I can illustrate one thought that I have in mind as to the Japanese character by telling a very brief story. It centers around a murder case. The deceased was a Japanese waiter in a certain restaurant in this city. He was shot by a white woman in her own apartments in the presence of her husband after a long confab and an altercation over the return by the Japanese to the woman of certain pictures of her that she claimed he had in his possession. After a 2-hour talk he refused to give the pictures up and got up to leave the apartment. The lady then got up and turned to her husband and, pointing to the Jap, said: "There, husband, is the man who has been responsible for all of the trouble between you and me, and all of these operations that you have had to pay for; there is the man that seduced me and with whom I have had relations." I am not giving the exact words, but I am giving the substance—"with whom I have had relations for the past four years." I examined the husband to get the facts in this case. I had a stenographer present. "Now," I said to him, "when your wife made this revelation or this confession to you, what did you do?" "I didn't do anything," he sobbed out. "What did you say?" "I didn't say anything." "Now, Smith, I know better than that; it is absolutely impossible that a human being could listen to such a story as that, be taken by surprise, and not either do or say something." "Well," he said, "I just looked at him, and I said, 'George'—they called the Jap 'George'—" "George, is it you who has been doing these things to my wife all these years that you have been coming to my house?" Then he broke down and sobbed for awhile. As soon as he recovered I said, "Well, what did the Jap say?" He said, "He looked up at my face and said, 'Yes, Mr. Smith; it is true. You will please excuse me.'"

Mr. SWOPE. Well, of course, you know—

Mr. CHAPELLE (interrupting). That isn't evidence, but it illustrates the point I want to make.

Mr. SWOPE. You think, then, that a Japanese is the only man who commits a crime like that?

Mr. CHAPELLE. No; not that; and not because I have anything against a Jap, but he is the only man on top of the earth that will ask a husband to "please excuse me."

Mr. SWOPE. Well, that's neither here nor there. What has your experience been with regard to the Japanese criminals? Is the percentage of them large or small?

Mr. CHAPELLE. Depending upon your standard of measurements. Now, the Jap is a pretty smooth article; they are always suave; they are always polite; and they are always extremely diplomatic. Very few Japs are apprehended, and I believe that it is the general policy of Japs in this country—I am speaking now of those in the State of California—not to get caught; that's their general policy.

Mr. SWOPE. Well, do you think that characteristic applies only to the Japanese?

Mr. CHAPELLE. Not alone.

Mr. SWOPE. Now, there is only one more question I want to bring out, and that is the question of assimilation. Do you think the Japanese race—that is, the ones we have in this country—can be assimilated; that is, physically and socially?

Mr. CHAPELLE. No, I don't believe it; and, even if it were remotely possible, God forbid!

Mr. SWOPE. That is your—

Mr. CHAPELLE (interrupting). That's my answer.

Mr. SWOPE. You don't want it?

Mr. CHAPELLE. No. We have got a great big country; we have got a magnificent State here—

Mr. SWOPE. I am aware of the fact that you have a great State.

Mr. CHAPELLE. We don't need any orientalism in the State. For God's sake, let's preserve the State of California for our own posterity and not—

Mr. SWOPE (interrupting). Do you know anything of the scarcity of farm labor, or have you any scarcity of farm labor?

Mr. CHAPELLE. There is a scarcity of farm labor in the State of California.

Mr. SWOPE. Suppose the Japanese were withdrawn from the State of California, who would do that work they have been doing?

Mr. CHAPELLE. I believe it is possible to fill their places.

Mr. SWOPE. What is that?

Mr. CHAPELLE. I believe it is possible to fill their places. I believe one of the causes—

Mr. SWOPE (interrupting). Now, how would you fill that vacuum? Labor has got to be brought in from some place. It is a great problem to feed the people in this country.

Mr. CHAPELLE. I believe one of the greatest causes of the scarcity of labor in the State of California is the Japanese.

Mr. SWOPE. Now, confine yourself—

Mr. CHAPELLE (interrupting). Pardon me, Mr. Swope. There isn't a Japanese who knows he can't compete with the American labor.

Mr. SWOPE. Do you know anything of the situation throughout the South, where the Japanese does not live? You know the scarcity of labor is a widespread condition throughout the country.

Mr. CHAPELLE. I am aware of that fact. I know it wasn't that way in the South more than 20 years ago, because you had a surplus of labor there.

Mr. SWOPE. You didn't have scarcity of labor in this country 10 years ago?

Mr. CHAPELLE. Pardon me?

Mr. SWOPE. You didn't have a scarcity of labor in this country 10 years ago, did you?

Mr. CHAPELLE. Yes.

Mr. SWOPE. I believe your statement was that the scarcity of labor was due to the presence of the Japanese. We have 47 other States—or, rather, 46—where the Japanese numbers are insignificant—

Mr. CHAPELLE (interrupting). Well, I said one of the causes.

Mr. SWOPE. One of the causes?

Mr. CHAPELLE. Yes, sir.

Mr. SWOPE. Well, now, you started to give a solution of filling that labor vacuum if he were withdrawn. What is that? I would like to hear that.

Mr. CHAPELLE. Well, now, that's a great big subject, and it can't be disposed of in a few words. It can't be done in a day; it can't be done in a single season; but it is possible, in my judgment, to cure the scarcity of labor in this State. I don't believe there is any sinecure—certainly not on short notice.

Mr. SWOPE. Well, then, would the immediate withdrawal of those people tend to just cut off all production for one season? You say you couldn't supply it in one season.

Mr. CHAPELLE. Not necessarily. I have not at any time recommended or suggested that the Japs now in the State shall be taken to the nearest rocky point of the ocean and there cast into the sea.

Mr. SWOPE. Well, no one is taking that position. We are simply after your views on the subject. Do you think the immigration should be entirely stopped and those we have here treated fairly, or do you think we should, as one man expressed it, "close the books" and—

Mr. CHAPELLE (interrupting). I would stop all immigration from Japan forthwith—particularly, I would stop the incoming of picture brides—and I would stop all immigration forthwith, and then I would immediately serve notice of the termination of the existing treaty, the agreement of navigation of Congress entered into between the United States and Japan in 1911, and I would redraw that treaty, giving it some of the attributes of Americanism. At least, I would so phrase that treaty that every covenant would be enforced to the letter. I would tell the Japanese Government and the Japanese diplomats to take their "gentlemen's agreement" and put it into the discards, and let any and every provision which now cuts any figure or enters, either directly or indirectly, into the so-called "gentlemen's agreement" be incorporated into a new treaty. I want to call your attention before I leave that particular subject that that agreement of commerce and navigation expires by limitation on the 17th day of July, 1923, but that it is terminable at the will of either signatory party on six months' notice.

Mr. SWOPE. Mr. Chapelle, of course, you agree that married life is the normal life of the average man?

Mr. CHAPELLE. Yes, sir.

Mr. SWOPE. You also stated that you believe—I think you stated to me that the Japanese who live in this country, those we have with us, we should treat fairly. You also state you don't believe we should have intermarriage between the Japanese and the white women. Now, what would be your objection to them having picture brides? That is the only chance they have.

Mr. CHAPELLE. Well, I object to the profanation of the sacrament of marriage and the marriage relation by importing women, just exactly as freight is imported, after their purchase in Japan.

Mr. SWOPE. Are you familiar with the ways in which this marriage is consummated?

Mr. CHAPELLE. Yes, sir; by hearsay evidence, of course, because I have never been a witness of a Japanese marriage.

Mr. SWORE. You never saw the papers that accompany those marriages, did you?

Mr. CHAPPELLE. Not to have them in my hand.

Mr. SWORE. Do you know the way those parties get into correspondence?

Mr. CHAPPELLE. Yes, sir.

Mr. SWORE. How is it?

Mr. CHAPPELLE. Well, I understand that the Jap in this country, whether he comes in here lawfully, by passport or otherwise, as soon as he accumulates a little money, or the Japanese Association will finance him, or his friends will finance him, he enters into a correspondence for the purpose of obtaining possession of a woman, a Japanese woman. The transaction is negotiated in a quasi-official way, in some city or town or village in Japan, pictures are exchanged, the price is paid——

Mr. SWORE (interrupting). Well, now, "the price is paid"—to whom?

Mr. CHAPPELLE. My understanding is, universally, to the parents of the purchased woman.

Mr. SWORE. You say "the purchased woman." Now, just what do you mean by that?

Mr. CHAPPELLE. Well, the woman who is bought and paid for.

Mr. SWORE. Do you mean to say they buy these wives like you would buy horses or something?

Mr. CHAPPELLE. Well, perhaps not exactly. It is a commercial transaction. I will say that. Now, I think that covers it, Mr. Swore, with all due respect.

Mr. SWORE. Yes. Now, do you know anything about the conditions preceding the marriage, whether the man has to have a home or not?

Mr. CHAPPELLE. There is some bunk indulged in in that one connection, but I don't think it is anything more than bunk.

Mr. SWORE. Now, just what do you mean by "bunk"?

Mr. CHAPPELLE. I mean just exactly this: That if the representations made by the Japanese national in this country, in order to further this securing or purchase of a picture bride, depended upon his representations that he had a home—or confirmation of those representations—the transaction would go through without any attempt to confirm the representations.

Mr. SWORE. Do you know of any that did?

Mr. CHAPPELLE. I can't say that I do. I said I think so.

Mr. SWORE. Well, that is just a suspicion, of course. That is all I care to ask.

Mr. TAYLOR. You have always lived in California, have you, Mr. Chapelle?

Mr. CHAPPELLE. I have lived here for approximately 20 years.

Mr. TAYLOR. Twenty years?

Mr. CHAPPELLE. Yes, sir.

Mr. TAYLOR. Now, in your experience as an assistant prosecuting attorney, I will ask you to state——

Mr. CHAPPELLE. I was a special investigator.

Mr. TAYLOR (continuing). Whether or not you have found that the Japanese is or is not criminally inclined?

Mr. CHAPELLE. I expressed my views when I said very few Japs are caught. Now, I don't want to answer one question by putting another, but—

Mr. TAYLOR. I just wanted it for the record.

Mr. CHAPELLE. I will refer you to what writers on Japanese subjects say.

Mr. TAYLOR. Well, I would rather you wouldn't do that, Mr. Chapelle, because they are accessible to the committee. I just wanted the benefit of your experience. Have you got any Japanese in jail here in Los Angeles?

Mr. CHAPELLE. Yes; there are several.

Mr. TAYLOR. At this time?

Mr. CHAPELLE. Yes; I think there are several.

Mr. TAYLOR. Do you know what for?

Mr. CHAPELLE. I couldn't say.

Mr. TAYLOR. What character of crimes do they commit here in Los Angeles?

Mr. CHAPELLE. The last Japanese defendant I encountered was accused of the ordinary, garden variety of false pretense—obtaining money by false pretense. That was some three or four months ago. I don't say he was guilty; I only say I encountered the case. Now, the percentage of Japanese defendants, as compared with any other nationality, I will admit is small.

Mr. TAYLOR. Now, as I understand it, you are in favor of absolute exclusion?

Mr. CHAPELLE. Under present conditions, yes; I will say absolute exclusion, but I would qualify—

Mr. TAYLOR (interrupting). Do you regard the Japs we have here now as a serious menace to this country?

Mr. CHAPELLE. Yes, sir; I do; almost to a man—that is, such a large percentage, such a large proportion, that I might just as well answer the question broadcast, "Yes."

Mr. TAYLOR. You don't think the Jap is assimilable at all?

Mr. CHAPELLE. I do not.

Mr. TAYLOR. Well, has it been your observation here in California that some of them have actually been assimilated?

Mr. CHAPELLE. Yes; some of them have, if you, by "assimilated," mean "acquired American wives and, superficially, American homes"; I would say "Yes."

Mr. TAYLOR. And American customs?

Mr. CHAPELLE. But those are infinitesimal; negligible quantities.

Mr. TAYLOR. Do you find some of them also who have acquired American customs, American habits, etc?

Mr. CHAPELLE. On the surface, yes.

Mr. TAYLOR. You are aware of the fact that you have quite a few Christian Japs in California?

Mr. CHAPELLE. You present that a little differently, with due respect to you Congressmen—

Mr. TAYLOR (interrupting). Members of Christian churches?

Mr. CHAPELLE. Members of Christian churches or professors of Christian religions; yes, I know that. I will add that I don't think a one of them is sincere.

Mr. TAYLOR. You think that is all pretense?

Mr. CHAPELLE. I do. I think that can be classed and put alongside the attitude of the Japs when they presented us with that gentlemen's agreement.

Mr. TAYLOR. Do you know of any actual instances where Japs have violated the "gentlemen's agreement" ?

Mr. CHAPELLE. When you ask for names——

Mr. TAYLOR (interrupting). Nothing else would be worth anything.

Mr. CHAPELLE. It is impossible for me to give absolutely names of those guilty of unmistakable, unmitigated violation of the "gentlemen's agreement." Now, of course, I have got to qualify that by saying I don't know positively the exact terms of the "gentlemen's agreement," and I don't know a single American citizen, in or out of official life, that does. I have searched for five years trying to get an authentic copy of the "gentlemen's agreement," and I have failed, and I am informed that it was never reduced to writing; that the supersensitive pride of the Japanese diplomatist and the Japanese nation precluded that honor pledge from being reduced to writing or made in writing.

Mr. TAYLOR. You understand the subject of it is that the Japanese Government agreed with the United States Government that, if they were not included in this Chinese exclusion, that they would not grant passports to any Japanese subjects except to those who came over here for educational purposes or as merchants?

Mr. CHAPELLE. Merchants and those who actually own land here and sought to regain their domicile, and those who have families here.

Mr. TAYLOR. And that they would not grant passports to laborers?

Mr. CHAPELLE. Common laborers—which has been violated here every year since it was formulated.

Mr. TAYLOR. We have got to get something specific.

Mr. CHAPELLE. I will cite you to the immigration record, to the court at San Francisco.

Mr. TAYLOR. The record will not show any violations.

Mr. CHAPELLE. Not as a matter of record; but how about as a matter of fact? Every picture bride that has come into this State since the gentlemen's agreement is in violation of the expressed and implied terms of that so-called gentlemen's agreement.

Mr. TAYLOR. The State Department at Washington, though, don't so construe it.

Mr. CHAPELLE. Well, I will not say our State Department is infallible, although I am a good, loyal American.

Mr. TAYLOR. Do you understand, Mr. Chapelle, that it is a custom of the Japanese in this country to send their children back to Japan to be educated after they are 10 years of age?

Mr. CHAPELLE. Many of them are sent before they are 10, to my personal knowledge. Now, I can't give you the names, but I know a dozen instances where children 3, 5, and 6 years of age have been sent back to Japan for the expressed purpose. Now, I will say that within 25 miles of this town I talked, not long ago, with a Japanese father who had previously sent his two children, and he frankly told me he did it because he wanted them to know all about his native land; although they were born here, it was their native land first; and the money that paid the transportation of those children—part

of it, at least—came out of my family, not out of my pocket, but out of the pockets of relatives.

Mr. TAYLOR. Do you understand the Japanese Government gives the Japanese father in this country who does that any reward?

Mr. CHAPPELLE. I have been told that; I have heard it from different sources.

Mr. TAYLOR. You don't know that?

Mr. CHAPPELLE. But I have never seen the evidence, but I believe it to be the fact. You can't get it out of any Japanese I have ever talked to, and I have talked to hundreds of them.

Mr. TAYLOR. Now, the Japanese who are in this section of California are engaged in truck growing, principally, are they not?

Mr. CHAPPELLE. Yes, sir; and they are engaged not only in truck growing but they are engaged in the distribution of fruits and vegetables, garden truck, and they are also engaged in the fixing of prices.

Mr. TAYLOR. Well, do you consider them of any economic value to the State of California?

Mr. CHAPPELLE. Yes, and no. Economic value, in the fact that their industry does result in the production of large quantities of food products; but I want to say to you that the American Nation—or I will put it this way, the State of California—is not rich enough, and never will be rich enough, to pay the prices we are now paying and will have to pay in the future for that enhanced production due to the industry of the Japs. I will tell you we are paying ruinous prices, civically and economically, and we will pay it in another way, I think, in the future.

Mr. TAYLOR. Do you know of the Japs reclaiming any waste lands?

Mr. CHAPPELLE. No; I never knew of the Japs reclaiming a single acre of land in the State of California. If he couldn't find acres just right for the plow in one spot he went on to the other spot, and he has always been aided and abetted in his search for good land by his fellow-countrymen, and particularly by the Japanese Association of North America.

Mr. TAYLOR. I will ask you, Mr. Chapelle, if your statement here to-night reflects the sentiment of the great majority of the people in this city and lower California—or rather, the southern part of the State of California?

Mr. CHAPPELLE. I have talked with citizens of southern California, in this city and in the surrounding counties and cities of this county, and I have never yet met with a Californian or an American who believed we ought to permit Japanese immigration to the State of California or to the United States. I have met a great many people who are somewhat self-serving. For example, I know personally a number of ladies—

Mr. TAYLOR (interrupting). I beg your pardon, Mr. Chapelle. I didn't want to go into a general discussion. I just wanted your opinion as to whether or not your statement here to-night deflects the sentiment generally.

Mr. CHAPPELLE. It does, with the exceptions here and there from self-serving people.

Mr. TAYLOR. Do you feel that you are in anywise prejudiced against the Japs?

Mr. CHAPPELLE. No; I am not. I have tried to go into this thing absolutely without prejudice. But I will say this: That no man can study the Japanese problem in the State of California, if he is a good American, without getting a little bit warm under the collar, and you can call that prejudice if you wish.

Mr. TAYLOR. Now, Mr. Chapelle, if you have got any exhibits you would like to file with your testimony you can pass them to the stenographer.

Mr. CHAPPELLE. All right.

Mr. TAYLOR. You can stand aside now.

Mr. CHAPPELLE. All right.

(Supplemental statement was furnished to the reporter by said witness and is attached hereto, marked "Exhibit A.")

STATEMENT OF MR. WILLIAM I. TRAEGER.

Mr. Traeger, being first duly sworn, testified as follows:

Mr. TAYLOR. Mr. Traeger, you live in Los Angeles?

Mr. TRAEGER. Yes, sir.

Mr. TAYLOR. What is your occupation?

Mr. TRAEGER. Deputy of the Supreme Court of this State.

Mr. TAYLOR. How long have you lived in Los Angeles?

Mr. TRAEGER. Eighteen years.

Mr. TAYLOR. Have you lived in the county of Los Angeles all that time?

Mr. TRAEGER. Los Angeles; yes, sir.

Mr. TAYLOR. Are you a native Californian?

Mr. TRAEGER. Yes, sir.

Mr. TAYLOR. Have you had occasion to study this Japanese question, Mr. Traeger?

Mr. TRAEGER. I have; yes, sir.

Mr. TAYLOR. In your own way, briefly, I wish you would give the committee the benefit of your observations.

Mr. TRAEGER. I would like to preface anything that I say with a little explanation. I have told you already that I am a native of this State. I am also a grand officer of an organization in this State known as the Native Sons of the Golden West. That organization is based, primarily, on the history of California, and we derive our activities or impulses from the achievements of the pioneers. And I had in mind, if you gentlemen are willing to listen, to make a statement, briefly, of the admission of California to the Union. I don't want to take up your time unnecessarily, but it is the whole foundation of my activity in this matter, and I believe it is the basis of the activities of at least 100,000 people in California.

Mr. TAYLOR. You mean your activities relative to the Japanese question?

Mr. TRAEGER. Yes, sir.

Mr. TAYLOR. Well, just as briefly as you can.

Mr. TRAEGER. Well, I will preface by this: There have been five national flags over the soil of California in its history. First, was the Spanish flag, by right of discovery and exploration. Second, was the Russian flag. The Russians attempted to take possession of California and did go so far as to erect a fort—Fort Ross—in Sonoma County, and raised their flag and carried on fur trading from that

point. And then England, as was her way, always trying to acquire more territory, had her trading companies operating in California, and they had reached almost the vicinity of Los Angeles, Calif. The Mexican flag gained the right to fly over California when Mexico was successful in her war with Spain, and then the Mexican flag floated over the soil of California until 1846, when Costello, the Mexican commander in Lower California, issued an edict that all Americans should leave California. There were border pioneers—we called them border pioneers; they were Americans, too—raised a flag and declared California a republic, and it was a republican government until the American flag was raised and America claimed possession of California as an American Province. Still the attempts to gain possession of California didn't cease.

The pioneers, following the gold rush in 1849, then attempted to organize a civil government. This was in 1850. They did organize a civil government, adopted a constitution, and they had a full quota of State officials, meeting in the legislature and enacting laws in the name of the people of the State of California nine months before California was a member of the Union. They dispatched representatives and senators to the United States Government with instructions to demand the admission of California into the Union. That demand was followed by one of the bitterest struggles that ever came up in this country, which threw the country into a state of turmoil. As you remember, there were 30 States in the Union at that time and 15 of them were slave States and 15 free. California decided the balance of power. If California came in as a free State the balance of power would be for freedom of the slaves; if California came in as a slave State the balance of power would be for that cause. The fight took seven months, and California was finally admitted into the Union.

Now, with those five flags having floated over California, the natives of this State have begun a movement to furnish the history of the achievements of the men of this State. We have for years provided for fellowships for research work in all parts of the world, in order that we may record the achievements in our great State since its admission to the Union. I don't know; this may not be of interest, but we are proud of that, and the natives of California are not prepared to see another flag float over the soil of California, and that is the basis of our fight, primarily, because we believe that the Asiatics are a nonassimilable race because of their political creed and activities, and that is the basis of activity in this matter of approximately a hundred thousand people in the State of California.

Now, I have prepared for presentation to the committee, as bearing out our belief of nonassimilability, a series of utterances by editorial writers, quotations from the Japanese constitution and other matters by our translator, a man who, I think, has had enough experience to be credible. Now, that is the plan we had outlined to present to your committee, to be followed up with statistics of local conditions. Of course, I believe that you are just as much interested in the thoughts that actuate a people in any great movement as you are in actual statistical data. For that reason I wanted to present to you what I know is the real reason behind the activities of about a hundred thousand people in the State of California, because the

Order of Native Sons has 25,000 members, besides their families, and then there is the Order of Native Daughters, with many thousand members—I don't know the exact number of their members.

Mr. TAYLOR. I would be glad for you to file that as part of your testimony.

Mr. TRAEGER. Now, I would be glad to have you call Mr. Pruett on the matter of nonassimilability.

Mr. TAYLOR. Is Mr. Pruett present?

Mr. TRAEGER. Yes; he is.

Mr. SWOPE. Come around, Mr. Pruett.

STATEMENT OF MR. ROBERT L. PRUETT.

Mr. Pruett, being first duly sworn, testified as follows:

Mr. SWOPE. Give your full name and address to the reporter, please.

Mr. PRUETT. Robert Lee Pruett, 115½ West First Street, Los Angeles.

Mr. SWOPE. What business are you in, Mr. Pruett?

Mr. PRUETT. At present I am special investigator for the Native Sons of the Golden West, in connection with the Anti-Asiatic Exclusion League.

Mr. SWOPE. You are employed by them to make this investigation?

Mr. PRUETT. That is, to make a report on the question Mr. Traeger has just mentioned. Their assimilability, I would like to open on that.

Mr. SWOPE. You have a prepared statement, have you?

Mr. PRUETT. Yes, sir.

Mr. SWOPE. The committee will let you go ahead and offer your statement.

Mr. PRUETT. I beg your indulgence, if I may be permitted to read a few of these quotations.

(Here the witness read a prepared statement, which is attached hereto, marked "Exhibit B.")

Mr. SWOPE. That's a very able brief from your viewpoint, but we would like to know whether you believe that or not, or is that—

Mr. PRUETT (interrupting). I certainly do believe it.

Mr. SWOPE. You believe everything you have said?

Mr. PRUETT. I certainly do. Most assuredly I wouldn't appear before your honorable committee to make a statement that I didn't believe—under oath, especially.

Mr. SWOPE. But I wanted to know whether that was your personal views or whether that was especially prepared for this committee.

Mr. PRUETT. I had this in mind and also prepared to some extent before I met your committee. It is the result of 25 years of study.

Mr. SWOPE. It is a very able brief.

Mr. TAYLOR. I judge from your paper, which I must confess is very able, that you confined your investigations of the Jap to the racial and biological aspects?

Mr. PRUETT. Yes, sir.

Mr. TAYLOR. You haven't looked into the industrial and economic sides of it?

Mr. PRUETT. No, sir.

Mr. SIMON. May I ask, Mr. Pruett, are you familiar with Japan and the Japanese people; have been there and are familiar with their customs?

Mr. PRUETT. Yes, sir.

Mr. TAYLOR. In what capacity did you go to Japan?

Mr. PRUETT. I was a teacher in religious and educational work.

Mr. TAYLOR. How long ago was that?

Mr. PRUETT. I left Japan in 1906. Since then I have been on one trip to Japan.

Mr. TAYLOR. Did you observe while over there any feeling of animosity on the part of the Japanese for the United States?

Mr. PRUETT. Well, at times I did, and at other times I did not. The Japanese seem to me to be given to periods of jubilation and despondency in their relation to a country. If a telegram, for instance, was received from America stating some California agitation, or something like that, you would notice a different attitude. It seems they are moved—that they are swayed by sentiment.

Mr. TAYLOR. They are temperamental?

Mr. PRUETT. Very. They are very temperamental.

Mr. TAYLOR. What was their treatment of you, as an American? Was it deferential and courteous?

Mr. PRUETT. They were courteous, as a rule.

Mr. SWOPE. Do you share the belief of the statement in that "Rising Tide of Color"? Do you believe that is an exact picture, or do you take that statement seriously?

Mr. PRUETT. You mean with reference to that statement embodied? Yes.

Mr. SWOPE. Yes. Why was that embodied? Do you think that was sufficiently accurate to be embodied in a report like that?

Mr. PRUETT. Yes, sir.

Mr. SWOPE. Do you think that is the intention of the Japanese Government?

Mr. PRUETT. I think the intention of the Japanese Government is expressed in the Niroku Shimbun, in the quotation which I read—the immaculate supremacy of the Emperor of Japan.

Mr. SWOPE. Do you think the Japanese people living in this country think that?

Mr. PRUETT. Of course, I haven't been able to interview the great majority or even a minority of the people here, but I believe the political belief is so widespread that they are unable to divorce themselves from that belief, and that they have a hope that the time will come when they may dominate the whole world.

Mr. SWOPE. This quotation says: "North America alone will support a billion people. That billion shall be Japanese with their slaves. Not arid Asia, nor worn-out Europe, nor yet tropical Africa is fit for our people, but North America." Now, do you think that is the attitude of the Japanese people in this country?

Mr. PRUETT. Well, I don't know that it is.

Mr. SWOPE. Have you ever found Japanese people living in this country who would voice that sentiment?

Mr. PRUETT. No; I haven't; and I think I know the reason why.

Mr. SWOPE. Well, would you mind stating it?

Mr. PRUETT. Well, I think they have got too much sense to voice it.

Mr. SWOPE. You think they are very able diplomatic and political people?

Mr. PRUETT. I certainly do.

Mr. BURNS. May I ask a question, Mr. Swope?

Mr. SWOPE. Go ahead.

Mr. BURNS. Mr. Pruett stated he lived quite a number of years in Japan. There has been quite considerable agitation in this country in regard to the moral effect of the Japanese on the young of this country. I wish, Mr. Pruett, you would state, if you can, from personal observation in Japan, as to their sexual morality, if you have observed it, or unmorality—such things as you personally have observed among the Japanese people.

Mr. PRUETT. My own personal opinion with reference to questions of that kind would be simply this: The question at issue, it seems to me, is a political question, political belief, and not a moral question. I have sometimes thought that the question as to whether the pot is blacker than the kettle, or the kettle blacker than the pot, is one very difficult to decide, and when it comes to a discussion of morals, as to the relative influence of morals in Japan and America, I doubt if I would be qualified to enter into that.

Mr. BURNS. I didn't mean your opinion, but, as a matter of fact; if you had observed their bathing custom, for instance?

Mr. PRUETT. Well, as to bathing, they have laws in Japan prohibiting the bathing of both sexes together; but in 1908, when I was there, I saw 150 or 200 people bathing promiscuously, without any apparent sense of shame at all.

Mr. TAYLOR. You mean they were bathing without any suits on?

Mr. PRUETT. Absolutely nude.

Mr. TAYLOR. Where was that?

Mr. PRUETT. That was at Hakone.

Mr. TAYLOR. Is that a city?

Mr. PRUETT. Yes; it is one of the summer resorts, where a great many people go, especially tourists, when they go to Japan; one of the points that they always visit.

Mr. TAYLOR. All right. Stand aside.

(See additional statement attached hereto, marked "Exhibit B.")

STATEMENT OF MR. JUNZO SASAMORI.

Mr. Sasamori, being first duly sworn, testified as follows:

Mr. SWOPE. Give your full name and address to the reporter.

Mr. SASAMORI. Juno Sasamori; general secretary of the Central Japanese Association of Southern California; 258 Jackson Street, Los Angeles.

Mr. SWOPE. How long have you been living here?

Mr. SASAMORI. In this city?

Mr. SWOPE. Yes; in this city.

Mr. SASAMORI. I have lived here since last June 21, this year.

Mr. SWOPE. You came here in 1920?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. You have only been here about a month, then?

Mr. SASAMORI. Yes, sir; about a month.

Mr. SWOPE. How long have you been in this country?

Mr. SASAMORI. A little over eight years.

Mr. SWOPE. You came here in 1910?

Mr. SASAMORI. 1912—January, 1912.

Mr. SWOPE. Where did you receive your education?

Mr. SASAMORI. I did college work in Japan, and then I had two years—more than two years—postgraduate course in Denver University, Denver, Colo.

Mr. SWOPE. Did you study the English language before you came to this country?

Mr. SASAMORI. Oh, yes; I studied it in grammar school in Japan.

Mr. SWOPE. Did you go to a missionary school there?

Mr. SASAMORI. No, sir.

Mr. SWOPE. An American missionary school?

Mr. SASAMORI. No, sir.

Mr. SWOPE. Where did you study English?

Mr. SASAMORI. I studied English in my Province—that is, grammar school since the fifth grade.

Mr. SWOPE. Is that part of the curriculum in the regular curriculum?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. That is one of the regular courses?

Mr. SASAMORI. Yes, sir; certainly established.

Mr. SWOPE. Just why did you come to this country?

Mr. SASAMORI. Well, I came for the purpose of study.

Mr. SWOPE. As a student?

Mr. SASAMORI. As a student; yes, sir.

Mr. SWOPE. What line of work were you following?

Mr. SASAMORI. I followed sociology, was my major, and philosophy was my minor.

Mr. SWOPE. You are not a minister, then?

Mr. SASAMORI. Yes; I used to help the Methodist Church, when I was in Denver, but I am not a minister now.

Mr. SWOPE. You are still of the Methodist faith, though, are you?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. You are a Protestant?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. What percentage or rate, if you know, of the Japanese in this country are of the Christian religion?

Mr. SASAMORI. It is quite a different question, but I have some written statements. Shall I follow your question?

Mr. SWOPE. Yes; I would like to have that answered, if you have the figures there.

Mr. SASAMORI. I think I had better read this part before answering your question.

Mr. SWOPE. All right.

Mr. SASAMORI (reading):

Denominations and activities: The Christian works undertaken by the different denominations among the Japanese in the United States have their close relations with the general boards of various denominations excepting few independent churches. Their superintendents are mostly ministers, though there are pastors and evangelists who are Japanese and sometimes Americans who

are employed to assist. There are to-day 73 Japanese Protestant churches in the United States, including Methodist Episcopal, 23; Presbyterian, 11; Congregational, 10; Episcopal, 6; Methodist, South, 3; Union, 3; Baptist, 3; Christian, 3; Friend, 3; Reformed, 1; Independent, 4; Japanese Church of Christ, 4; Catholic, 2.

This is not in this country.

Mr. SWOPE. But we are speaking now of this country.

Mr. SASAMORI (reading):

According to the investigation made in the year 1916 by the Japanese Inter-denominational Board of Missions, the churches have, excluding the 2 Catholic churches, 5,210 in all. There are 2,556 Sunday attendants and 2,591 Sunday school attendants and 705 converts in 1915; there are 897 pupils in English language schools attached to these churches, with 34 teachers; the number of kindergarten pupils is 641, with 25 teachers; there are 49 dormitories and 5 women's homes; 45 libraries.

Mr. SWOPE. If I understand your statement, there were 23 churches, Methodist churches, in this country?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. Could you answer, without reading another long statement, as to the number of other churches here—the Buddhist church and others of that kind?

Mr. SASAMORI. I was not in position to give the number of Buddhist temples.

Mr. SWOPE. Well, that's all right. Do you know which is the greatest, the Protestant or the Buddhist?

Mr. SASAMORI. The Protestant is the greatest.

Mr. SWOPE. There are more of them than there are Buddhist churches?

Mr. SASAMORI. That's right.

Mr. SWOPE. Now, is that correctly stated by the gentleman that read that brief, as to the teachings of those religions about the Mikado?

Mr. SASAMORI. No; I don't think so.

Mr. SWOPE. In that statement, in what respect is he in error, if he is in error?

Mr. SASAMORI. I never heard any Buddhist priest or any other Japanese teacher taught Mikadoism in this country at all. I never heard of it; have no knowledge of it taught.

Mr. SWOPE. You say you came here in 1912?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. You are a Japanese subject?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. You are a loyal Japanese subject?

Mr. SASAMORI. Yes, sir; I am.

Mr. SWOPE. Now, you heard the extract from the Japanese constitution, which apparently would seem to indicate that the Mikado is regarded as the embodiment of the highest physical and spiritual perfection. Do you share that belief?

Mr. SASAMORI. No, sir. I taught this way: Sometimes I taught divine right of a sovereign, but I never believed it; so I just believed that the Constitution of the United States has just the same sovereign power that the Mikado has. It is a question of political science.

Mr. SWOPE. So you don't share that belief, then?

Mr. SASAMORI. No, sir.

Mr. SWOPE. You don't teach it, of course, among those who live in this country?

Mr. SASAMORI. No, sir.

Mr. SWOPE. What are the main purposes of your association? What are the main accomplishments of it?

Mr. SASAMORI. I am very glad to have that question. Now, I have a very brief statement for answering this question. [Reading:]

JAPANESE ASSOCIATIONS.

It is a regrettable fact that the Japanese associations are often misunderstood by the Americans. It is a gross mistake to think them as the organization founded on the authority of the Japanese Government to penetrate the well-fares of the American people. The Japanese Government got nothing to do with the organization. Association may organize or disband or elect their officers or discharge their officers at the will of the members. It is a self-governing body in various localities to protect unnecessary competitions among themselves and to protect injuries of their members from others. It is an organization to improve the morals of the Japanese and to assist the distressed Japanese, and to promote friendship among their members and with the Americans.

One of the outstanding objects of any association is the amelioration of the social moral of their countrymen. The untiring efforts made by these organizations to clean up the places of business of the notorious gamblers, bootleggers. In such reform work the association always cooperate with the local churches. The association minimize the number of Japanese who become public charge of the American people. The association has the charity department to look after those men who meet accidents or fall sick, meet death, yet do not have the means to take care of themselves. Another activity is to assist necessary patriotic or public movements, such as Red Cross and other organizations. It is to afford conveniences for the travelers to and from Japan for necessary information concerning either country. The agricultural department of the association greatly assist and give advice for those who are interested in farming. The educational department assist and give advices and give accommodations for those who attend, and particularly for school-age children. The notable movement in these associations in recent years is the Americanization of the Japanese. They send lecturers and distribute pamphlets and give advices how to adopt good American customs and spirit.

The association is very necessary for the foreign-born Japanese in this country. Without such an organization the Americanization of them is impossible. Till very recently the Japanese in this country did not receive fair treatment by the Americans. This is one of the reasons how the Japanese associations got so firm base. They are to protect their own interests, while they are to carry on their own business. If such disadvantage for them did not occur because of the fact that they are Japanese, perhaps the Japanese association would not have so firm a hold. Yet so far no attempt was ever made by these organizations to advocate their special rights. In next generation the Japanese association may survive, but as a body of charity and corrections.

Mr. SWOPE. Now, just what do you mean by that, "they didn't receive fair treatment"?

Mr. SASAMORI. I mean the Japanese was not treated—the Japanese did not receive equal treatment; I mean the Japanese immigrant was not treated like a Scandinavian immigrant or others.

Mr. SWOPE. He doesn't come in like one of them, does he? He comes in without any expatriation laws, like Chinamen. You take yourself—you state you are a loyal Japanese subject?

Mr. SASAMORI. Yes.

Mr. SWOPE. And you couldn't become an American if you wanted to, could you?

Mr. SASAMORI. No; I could not.

Mr. SWOPE. You could not. Now, would you, if you could?

Mr. SASAMARI. Sure I will; yes.

Mr. SWOPE. Now, don't you think the fault lies with your Government, instead of with ourselves—they won't permit you to become an American citizen, and as long as you are not an American citizen, do you expect the same privileges and immunities of an American citizen?

Mr. SASAMARI. I do not say that.

Mr. SWOPE. You say the immigrant is not treated fairly, but your own immigrant can not become an American citizen under your own laws, isn't that true?

Mr. SASAMARI. I beg pardon, but I mean this: That the Japanese was not treated just as other people who came from Europe. That is the point.

Mr. SWOPE. Now, you say Scandinavians—they can become American citizens, can't they?

Mr. SASAMARI. Yes; but the Japanese are not permitted to become American citizens.

Mr. SWOPE. Now, let's get into that. You believe, or rather, you state you would like to promote good feeling between the Japanese and the Americans—that is, between the Japanese Government and the American Government?

Mr. SASAMARI. Sure.

Mr. SWOPE. Now, you cooperate with the Japanese here?

Mr. SASAMARI. Yes, sir.

Mr. SWOPE. And you are more or less familiar with conditions right here in this country?

Mr. SASAMARI. Yes, sir.

Mr. SWOPE. Have the representative Japanese who live in this country ever taken up the matter with the Japanese Government to have the law repealed or the imperial order modified which prevents Japanese immigrants from becoming American citizens? Have they ever done that?

Mr. SASAMARI. I don't think so.

Mr. SWOPE. To your knowledge, then, it never has been done? In other words, you people come to this country—to express it in a very homely phrase—"with a hold-back title to it"; you come here and go to work and you become wealthy, but whenever the Imperial Government needs you, you have got a hold-back title, isn't that it?

Mr. SASAMARI. I don't think so.

Mr. SWOPE. Well, what is it? Explain it.

Mr. SASAMARI. I will explain it. I am one subject of Japan, and I have told you I have right to Japan, but if I was naturalized, if I was permitted to be naturalized, naturally I would stand for the flag and protect it.

Mr. SWOPE. That's just the point I am making. Your Government prevents it?

Mr. SASAMARI. No.

Mr. SWOPE. Why doesn't it? There are no expatriation laws, are there?

Mr. SASAMARI. Well, I never think of it.

Mr. SWOPE. Well, that's just the point.

Mr. SASAMARI. I beg your pardon. Now, let me say one word. It is just the same—

Mr. MITSUSU, president of the Japanese Association of California (interrupting). Mr. Sasamori misunderstood the question.

Mr. SWOPE. All right. I wish you would state it to him.

Mr. MITSUSU. And he understood that he is not permitted by the laws of the United States to naturalize. That's why he stated that no Japanese law prevents him to be naturalized here—that is, no law in Japan.

Mr. SWOPE. He meant to say there wasn't? I understood him to say there was a law in Japan. What do you say?

Mr. MITSUSU. Mr. Sasamori tried to say that the law of the United States prevented him to naturalize, but not the Japanese. That's the point I clearly understood.

Mr. SWOPE. Did you misunderstand me?

Mr. SASAMORI. Partly; but I could explain some other part. I mean this: That there is no law against Japanese not to be naturalized, but there is no law that allows the Japanese to be naturalized. Do you know that?

Mr. SWOPE. Yes.

Mr. SASAMORI. That's what I meant.

Mr. SWOPE. Now, what are the ages that you can renounce your Japanese citizenship?

Mr. SASAMORI. How?

Mr. SWOPE. At what age can you renounce it?

Mr. SASAMORI. Between the ages of 15 and 17 we are able. I think after 18 we can not get out from the place of a Japanese subject after 18, so we are free to be naturalized before 17.

Mr. SWOPE. Are you familiar with the Japanese schools in this country?

Mr. SASAMORI. Yes.

Mr. SWOPE. Now, what course of instruction is followed in those schools?

Mr. SASAMORI. I could state in a general way, but I think I had better read. Only the Japanese language is taught in some Japanese language school, and then in some Japanese language school English is taught for the preparation of entrance of grammar school.

Mr. SWOPE. These schools, how are they financed?

Mr. SASAMORI. Several ways. One way is parents.

Mr. SWOPE. What?

Mr. SASAMORI. Parents of those students furnish it. That's one. And the second is some religious churches finance it—Methodist Church or Protestant Church. In some case, sometimes Buddhist Church furnish it—sometimes; very few. And for next place, some residents in that locality will furnish it.

Mr. SWOPE. Does the Japanese Government ever finance these schools?

Mr. SASAMORI. Never.

Mr. SWOPE. Does it encourage them?

Mr. SASAMORI. Never.

Mr. SWOPE. Are there any collections taken up by individuals in Japan for the carrying on of these schools?

Mr. SASAMORI. Never.

Mr. SWOPE. Well, do you know anything about the course of instruction carried on in these schools?

Mr. SASAMORI. Course of instruction?

Mr. SWOPE. Yes.

Mr. SASAMORI. Well, yes.

Mr. SWOPE. Do you teach any American ideals in these schools?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. You do?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. We have been told by one gentleman of your race that all the talk was in the Japanese language. Does that depend on where the school is, or does it depend on the witness' information on the subject?

Mr. SASAMORI. There is no uniformity of those system schools. I know many Japanese language schools taught American ideals in English, and sometimes they have a system to help children to learn English preparing to enter the public schools in this country.

Mr. SWOPE. Let me ask you: You are interested, of course, in helping these children that are born in this country of Japanese parents to become American citizens, are you?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. You want them to become good Americans?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. Now, do you want them to cling to the old ideals of the Japanese race, or do you want them to take up our ideals and take up our plan of government?

Mr. SASAMORI. Why, sure; they should be American citizens, good American citizens.

Mr. SWOPE. Now, don't you think, as a fair proposition, that these Japanese schools hinder our Americanization plan rather than help it?

Mr. SASAMORI. That depends in the system school.

Mr. SWOPE. Well, any school that takes these children every afternoon after they finish our common schools, and takes them back to the language of the country they have just left, with its ideals, don't you think they would become American citizens quicker by bringing their parents up to their language rather than they themselves going back to connect themselves with that language?

Mr. SASAMORI. I should say "Yes" for that question, but I would say "No" for other sense.

Mr. SWOPE. Well, let us have that other sense, by all means.

Mr. SASAMORI. Well, I told you this point: Japanese foreign born, in a Japanese family, and they have no opportunity to study language in the family; in that case, those children took into Japanese language school, and they taught English, and then they have some idea of English, and then they are prepared to enter public school in this country. In that way they are helped to Americanize.

Mr. SWOPE. Doesn't the Constitution of Japan state that no Japanese subject can become a citizen of any other nation?

Mr. SASAMORI. Yes; sure they are allowed to become citizen of other country.

Mr. SWOPE. No; that's not the question. I asked you, Doesn't it state they can not?

Mr. SASAMORI. No.

Mr. SWOPE. You are sure of that, are you? You are very familiar with that Constitution, are you?

Mr. SASAMORI. I am not very familiar, but from my memory there is no such word in the constitution. You can find it from the constitution.

Mr. MITSU. On that same interrogation, I am going to be here again to-morrow morning, giving you the Japanese Constitution and other things.

Mr. SWOPE. We would be very glad to have it, and it will be very interesting.

How long have you been connected with this Japanese association in this country?

Mr. SASAMORI. Just one month.

Mr. SWOPE. Well, how do you raise your funds for the association?

Mr. SASAMORI. Funds of the association?

Mr. SWOPE. Yes; by voluntary donations or assessments, or how?

Mr. SASAMORI. Well, mostly contributions.

Mr. SWOPE. Voluntary contributions?

Mr. SASAMORI. Voluntary; yes.

Mr. SWOPE. Well, do you know anything about this so-called "emergency fund"?

Mr. SASAMORI. I do not know.

Mr. SWOPE. You have heard of it, haven't you?

Mr. SASAMORI. I do not know. I never heard of it. I am in position I never heard of the emergency fund myself.

Mr. SWOPE. Didn't you read a newspaper account of the so-called "emergency fund" of \$100,000 to help influence legislation?

Mr. SASAMORI. Well, I never heard of it.

Mr. SWOPE. You never heard of it?

Mr. SASAMORI. No.

Mr. SWOPE. You don't know anything about it?

Mr. SASAMORI. No.

Mr. SWOPE. Is it your belief that your people in this country can be assimilated?

Mr. SASAMORI. Sure.

Mr. SWOPE. How do you mean? By race assimilation or socially?

Mr. SASAMORI. Socially.

Mr. SWOPE. You think the races can consolidate?

Mr. SASAMORI. Surely.

Mr. SWOPE. You are in favor of intermarriage?

Mr. SASAMORI. Surely, I would.

Mr. SWOPE. You think that's quite the thing?

Mr. SASAMORI. Shall I read from this [indicating paper]?

Mr. SWOPE. No; I think your views are very plain on that subject.

Mr. SASAMORI. Well, I think intermarriage good, but it should come up as social assimilation. Social assimilation would have to come first, and then that racial assimilation be followed.

Mr. SWOPE. What are your views on immigration? Do you think the Japanese immigration into this country should be restricted?

Mr. SASAMORI. Yes; it should be restricted on a uniform system.

Mr. SWOPE. What do you mean by "uniform"? That they should be admitted no faster than they could be assimilated? Is that your idea?

Mr. SASAMORI. Why, my idea is this: Immigration measurement or law should be applied according to individual characteristics, not nationality.

Mr. SWOPE. Well, that's all it would depend on, in the last analysis, because each race would have its own characteristics and individuality, wouldn't it?

Mr. SASAMORI. In that way, it is all right.

Mr. SWOPE. Well, it comes right back to where it started. What do you think about the picture brides? Do you think that's proper?

Mr. SASAMORI. Picture bride is abolished February 25, 1920.

Mr. SWOPE. They will continue to come—that is, for six months after that date?

Mr. SASAMORI. Yes.

Mr. SWOPE. You know there were a few arrived in San Francisco this last week?

Mr. SASAMORI. Yes, sir.

Mr. SWOPE. Now, you heard Mr. Chapelle make the statement that these women were bought outright. Is there any accuracy in that statement?

Mr. SASAMORI. That is great deal fabrication.

Mr. SWOPE. Now, just state how that transaction is carried on.

Mr. SASAMORI. No transaction is carried on in that way, business transaction carried on. I mean this: If somebody who lived in Japan and studied Japanese customs, they fully understand the Japanese marriage customs.

Mr. SWOPE. Yes.

Mr. SASAMORI. Now, this way: A Japanese young man live in this country, and they need a wife, and then they will write later to parents or relatives, and he wish to have some good, fair maiden to be wedded, and then he will furnish some conditions; she shall be healthy, or certain extent of education, or religious belief, etc., and then it is—

Mr. SWOPE (interrupting). Those applications have to be O. K'd by your consul, do they not?

Mr. SASAMORI. What do you mean?

Mr. SWOPE. Of the man?

Mr. SASAMORI. No.

Mr. SWOPE. The husband doesn't have to submit his papers through the Japanese consul?

Mr. SASAMORI. He does; but not at that point.

Mr. SWOPE. Not yet?

Mr. SASAMORI. The consul needs to look it over, because they want to find if they are financially able to support a wife; and if not financially responsible, the consul will not allow it.

Mr. SWOPE. If he has no means to support a wife, the consul won't approve his application?

Mr. SASAMORI. No.

Mr. SWOPE. He has to have a home before he can have a wife?

Mr. SASAMORI. Yes.

Mr. SWOPE. And then what money, if any, is passed in the transaction?

Mr. SASAMORI. Well, I never figured.

Mr. SWOPE. Is it customary for the groom to pay the bride's expenses over—send her money to come over?

Mr. SASAMORI. I think just the same amount for her traveling expenses from there to here, and then those women have to prepare to cross.

Mr. SWOPE. What class of people are these girls from? They are not always from the lowest class, are they?

Mr. SASAMORI. Oh, sometimes they come from the educated class, or, you might say, graduate of high school, girls' high school.

Mr. SWOPE. Now, one of these girls that came through last week was a school-teacher?

Mr. SASAMORI. Yes; that often happens.

Mr. SWOPE. You have heard about Japanese coming over our national border surreptitiously?

Mr. SASAMORI. I read those statements of Mr. Phelan. I read it from the newspaper.

Mr. SWOPE. Do you attach any significance or have you any confidence in them?

Mr. SASAMORI. No.

Mr. SWOPE. Well, if anything like that is going on, what is your opinion?

Mr. SASAMORI. Oh, I am against it.

Mr. SWOPE. You are against it?

Mr. SASAMORI. I am against unlawful commerce.

Mr. TAYLOR. I would like to ask him one question: What is the object of teaching the Japanese language to the Japanese native-born child in this country?

Mr. SASAMORI. Why, just the same—the Japanese language is taught in colleges in this country, in some colleges.

Mr. TAYLOR. Very few colleges teach Japanese?

Mr. SASAMORI. Yes; few colleges.

Mr. TAYLOR. It takes a lifetime to learn the Japanese language, doesn't it? It is very difficult to learn, isn't it?

Mr. SASAMORI. Yes.

Mr. TAYLOR. How many characters have you in that language?

Mr. SASAMORI. I do not know myself.

Mr. TAYLOR. About 8,700, are there not?

Mr. SASAMORI. More than that, I guess.

Mr. TAYLOR. It takes a lifetime to learn the language?

Mr. SASAMORI. Sure; yes.

Mr. TAYLOR. Well, why, if you want to become Americanized, why teach these little Japanese tots that are growing up here in America this difficult Japanese tongue? What is the object of it?

Mr. SASAMORI. Well, this is the point—this is my own opinion, if you please: Now, those children are fostered in a Japanese family, and they learn some Japanese before.

Mr. TAYLOR. Before they go to school?

Mr. SASAMORI. Before they go to school, and then they spend some energy to learn some language, and then that energy or that knowledge should be utilized, as they continue to learn a little bit day after day; they can't keep that knowledge of language, and then it is very helpful for those children.

Mr. TAYLOR. Now, it has been stated by some Japanese that they are taught the Japanese language so that they can communicate with their parents in this country?

Mr. SASAMORI. Yes.

Mr. TAYLOR. That's a mistake, isn't it, because they know enough to communicate with their parents before they enter the American school, don't they? Don't you think the teaching of these children the Japanese language is an impediment or obstacle to their Americanization rather than helping them?

Mr. SASAMORI. Yes and no. That's helpful because those children who do not understand English should be taught American ideals through the Japanese language, of course, and when they fully understand English, of course, it would be an obstacle to their Americanization, because you have to have some process.

Mr. SWORE. A very bright young Japanese boy, who was a sergeant major in the Eighty-eighth Division of Infantry—he was the only Japanese boy who was sergeant major in the United States Army—and who spent two years in the University of Wisconsin, and an unusually bright man, mentally alert, stated before our committee that he didn't think that was the proper thing to do; that he thought a man had only so much time for mental work every day; and that the Japanese was in a measure handicapped anyway—that is, to acquire our customs and learn our language and get our ideals—and that the man would more profitably use his time by devoting it entirely to our language and our studies and our histories, and becoming familiar with our institutions. Now, that was his view on the subject, and he is an unusually well-educated young fellow, and, I think, as loyal as any of us; he went through the war the whole time, he fought for this country, and he said he would be glad to fight for it again if called on—but his view was just opposite to yours; he didn't take the view that those schools were necessary or desirable.

Mr. C. C. PIERCE. There is one little point that it seems has not been touched upon, and yet it seems perfectly apparent. It seems to me that all the people who come to this country from foreign countries have a sentimental love, a natural love, for their own land.

Mr. SWORE. That's very true.

Mr. PIERCE. You take the Germans, the French, the Italians, and you will find that in practically all these families they have some means by which they can familiarize their children for a time with their native tongue. Not only that, but there is a great literature of Japan—a great, rich literature—and every student, every Japanese student, every native-born Japanese student, loves his literature as we love our Shakespeare or any of the great classics of our own language, and it would be only natural with me, if I were to live in Japan, that I should teach my children to read Shakespeare and our other classical literature in our native tongue.

Mr. SWORE. That's all very true; but do you think it is the proper thing for these people, after their children leave the American grammar school, to make them attend their schools?

Mr. PIERCE. I don't think I quite understand the question.

Mr. SWORE. I say these people who live in this country, compelling their children, after they have finished our American schools, to enter their schools after 5 o'clock every day in the week?

Mr. PIERCE. If the Japanese people do that, I don't know it.

Mr. SWORE. Well, then, I suppose you would be very interested to know that they are doing it all over this State.

Mr. PIERCE. Oh, Japanese children?

Mr. SWOPE. Where we have been so far, and we have visited a good many of the rural districts of the State. We will allow you to be sworn and give your testimony.

If your country was called to war, you would think it your duty to take up arms for Japan, would you not?

Mr. SASAMORI. No, sir.

Mr. SWOPE. That's all. You can stand aside.

(Supplemental statement was furnished to the reporter by said witness and is attached hereto, marked "Exhibit C.")

STATEMENT OF MR. C. C. PIERCE.

C. C. Pierce, being first duly sworn, testified as follows:

Mr. PIERCE. Please give your name to the stenographer.

Mr. PIERCE. C. C. Pierce.

Mr. TAYLOR. Mr. Pierce, you are a minister, I believe?

Mr. PIERCE. Yes, sir.

Mr. TAYLOR. Of what denomination?

Mr. PIERCE. Baptist confession.

Mr. TAYLOR. You live in Los Angeles?

Mr. PIERCE. Yes, sir.

Mr. TAYLOR. How long have you lived here?

Mr. PIERCE. Twenty years.

Mr. TAYLOR. Have you made a study of the Japanese question here in California?

Mr. PIERCE. I have.

Mr. TAYLOR. Do you think, from your knowledge of the Japanese, that they are capable of Americanization?

Mr. PIERCE. I know they are. I not only think so, but I know they are.

Mr. TAYLOR. Well, give us, as briefly as you can, the benefit of your observations and investigation on the subject.

Mr. PIERCE. Well, my observation has grown very largely out of a very intimate acquaintance with many classes of Japanese people. I have met the statesmen, the scholars of Japan, traveling through this country. I know many of the business men, some of the editors; I have known many of the students and various classes who are able to represent what is apparently the sentiment of the Japanese people in this country, and I have had opportunities of learning those sentiments under circumstances which have led me to believe that my information along that line has been comparatively correct.

Mr. TAYLOR. Now, you believe that he could become Americanized and assimilated to such an extent that he could absolutely forget his—I mean by "forget" absolutely relinquish—his interest in Japanese traditions, Japanese customs, etc.?

Mr. PIERCE. Just as much as any other foreign people; a little more so than most of them.

Mr. TAYLOR. You understand, of course, that the Japanese race of people belong to an entirely different race from ourselves?

Mr. PIERCE. Well, I recognize that they have a different complexion.

Mr. TAYLOR. You think their human nature is the same?

Mr. PIERCE. Just the same as the rest of us. The fundamental principles of humanity are just the same among the Japanese people as any of us, and they are just as readily assimilated—in fact, more readily assimilated than any other class of people we have in this country. They are often said to be imitators, but they are more than imitators; they are approachers; they are more ardent students of our civilization than any other class; they are better students of our history than any other class. The Japanese school boys know our history better than the average business man in our country to-day.

Mr. TAYLOR. What has been their motive for studying our history?

Mr. PIERCE. Their love of study.

Mr. TAYLOR. You think when they become familiar with American customs and American institutions, they prefer them to their own?

Mr. PIERCE. That is what they tell me, and I believe they tell the truth.

Mr. TAYLOR. I would like to ask you your opinion or your observation as to their personal integrity.

Mr. PIERCE. Well, I am connected with a business, which I don't need to mention the character of the business, although I am perfectly willing to say, in which we have discounted thousands of dollars from Americans and every other class of people, but never a dollar have we failed to collect from the Japanese people—they pay us all our bills—and I heard one of the merchants say that the most reliable people that he dealt with, so far as collecting his bills was concerned, were the Japanese people. I heard him say that in a public meeting at Gardena.

Mr. TAYLOR. In asking you that question, I didn't allude to financial obligations; I meant information as to his moral integrity, his sense of justice and honor. What is your observation as to that?

Mr. PIERCE. So far as I have ever been able to study or know, I have no criticism. I think their standards are very high.

Mr. TAYLOR. Now, you have heard one witness here to-night testify or intimate that all this claim upon the part of the Japanese people in California that he loves Old Glory and that he believes in our institutions and that he is a Protestant, etc., are mere sham and pretense; that beneath that he has got a deep-rooted purpose to overthrow the Government, etc. Do you share with him in that opinion?

Mr. PIERCE. Well, that to me, knowing the Japanese people as I do, is almost too absurd for me to answer. I consider there is nothing to it at all.

Mr. TAYLOR. Let me ask you—you live in California and have lived here 20 years?

Mr. PIERCE. Yes, sir.

Mr. TAYLOR. And have been a close observer, I take it, of political activities here in the State?

Mr. PIERCE. I will ask you to state to the committee whether or not, in your opinion, there is any effort on the part of the politicians or public men here in California to make a football or a rocking horse out of the Japanese question in order to subserve their own personal interests and to promote their own personal aggrandizement.

Mr. PIERCE. Well, I will say to you, as I said to a friend of mine a little while ago, that we have no Japanese question in California, but that is frequently brought up for political reasons. Whenever a man

wants to get popular, to get the popular vote, he brings up the Japanese question—the so-called Japanese question.

Mr. TAYLOR. Now, Doctor, are you in favor of opening the doors and admitting the Japanese on the same basis as you admit the French and the Germans and other nationalities of the European countries?

Mr. PIERCE. If you will let me qualify the phrase "opening the doors," I recognize we are facing the Orient, with its millions of people, and I am not in favor of unrestricted immigration, but I am in favor, as an American and a lover of this country, I am in favor of admitting the Japanese people on exactly the same basis as European people.

Mr. TAYLOR. You would not be in favor of admitting them until the question of assimilation has been tested out and demonstrated?

Mr. PIERCE. That might be a good point for study along that line. I am not quite prepared to say I would exclude them altogether, but I think it might be a good idea.

Mr. TAYLOR. You will admit a large part of them that are in California have not been assimilated—they colonize, and they haven't adopted our customs—a large part of them have not?

Mr. PIERCE. Well, they colonize just as any foreign people colonize—just as the Scotch and the Irish colonize in rural New York, the Portuguese and Greeks colonize in the city of Boston and in Philadelphia and in various parts of the East, and just as the Scandinavians and Poles colonize on the northwest coast. They don't get away by themselves, but it is perfectly natural that they go among the people who can speak their language; but they are glad to adopt our customs, which they do more readily than others. They adopt our dress, and they are studying our language very diligently, those young men that come here.

Mr. TAYLOR. Do you believe in that process of assimilation, in the intermarriage of the two races?

Mr. PIERCE. Well, that is a matter that is so much dependent on individual taste that I don't feel that any answer I could give would amount to very much, but if I could bring in and show you the children of Tanigoshi, a lawyer here, who married an American girl—

Mr. TAYLOR. Is he here to-night?

Mr. PIERCE. I don't think he is here to-night, but he has three or four as beautiful children as you ever saw, and I dare say they will make as fine citizens as any of my nephews or nieces will. That's all I can say about that. We hear a great deal about the unassimilability of the Japanese people. Nature don't prohibit it, although I think, in the main, the national ideals and customs are such that it isn't very proper.

Mr. TAYLOR. At this time it isn't permitted in California?

Mr. PIERCE. No; it isn't permitted. That is settled by the courts.

Mr. SWOPE. Just what study have you made of the Japanese people?

Mr. PIERCE. I have made a study of the Japanese people by going out on their farms, seeing them in their work, in social relations, in churches, schools, by meeting them in public assemblies; in fact, I have studied them from the standpoint of life. All these theories such as were proposed here to-night, these long-drawn-out theories, to my mind don't touch the situation at all. If you will go down the

streets of Los Angeles to-morrow you will see our Japanese problem. That is the only Japanese problem we have got. If you will take a walk you will see beautiful gardens, which were practically barren land until the Japanese came there and turned it into gardens.

Mr. SWOPE. These Japanese, then, can outstrip the white men; is that it?

Mr. PIERCE. I don't think he can; I don't think so. He is a hard worker; so is my mother a hard worker.

Mr. SWOPE. You were raised up to do hard work?

Mr. PIERCE. Yes. I well remember as a boy hearing the same argument constantly urged against the Scotch and the Irish in rural New York.

Mr. SWOPE. You think the Japanese are harder workers than any other class in the State?

Mr. PIERCE. I think the people doing the work in California, the American people, are very hard working, and I do not think the Japanese do any harder work than they do. It isn't a question of which class works the hardest.

Mr. SWOPE. A great many people have testified that the Japanese will run American labor out of the field. We heard one make that statement to-night.

Mr. PIERCE. Yes.

Mr. SWOPE. In some localities witnesses show us the number of the white race 10 years ago and the number now, and it has decreased, perhaps, about half, while the Japanese have doubled.

Mr. PIERCE. Well, I have seen that thing happen so many times in the Northwest and in the different parts of the East.

Mr. SWOPE. Of course, that condition might exist between an extravagant and a frugal people anyway?

Mr. PIERCE. Certainly; that's the whole thing. If any man will go out on a piece of land and work hard 10 or 12 hours a day he will succeed on that land better than a man that will not go and work at all. Our American boys don't want to work on the land.

Mr. SWOPE. You say you have studied them in the churches and in the fields and in the schools. Has it been your observation that there are a good many Japanese women who work in the fields?

Mr. PIERCE. Yes.

Mr. SWOPE. Now, can a white man who doesn't care to put his wife in the field compete with a Japanese who puts his wife out in the field, on the same acreage—one keeping his wife in the home, where she belongs, and the other making a work hand out of her? Could he turn out the same amount of work in a day and compete with the Japanese?

Mr. PIERCE. No; I don't think he could.

Mr. SWOPE. Well, you know that is the case? You have stated they work in the fields a good deal?

Mr. PIERCE. Yes; they are not the only people who work in the fields.

Mr. SWOPE. Now, I was going to ask you, as they become independent, do they withdraw their wives from the fields and put them in the house where they belong?

Mr. PIERCE. Yes, sir.

Mr. SWOPE. Your idea is that they withdraw them from the fields when they become rich enough to make it unnecessary for them to continue in the fields?

Mr. PIERCE. They certainly do.

Mr. SWOPE. What study have you made of the schools?

Mr. PIERCE. Well, I have known a good many students who have been in our schools here; I have known college students; I have known high-school students, a great many of them; and I have known some of the schools conducted under the auspices of some of the churches here, so-called mission schools.

Mr. SWOPE. I was speaking of the so-called Japanese schools.

Mr. PIERCE. All I have been able to learn about the Japanese schools is that they teach them something, probably, of the Japanese language, but more of the English language. I know one Japanese school conducted here, a Buddhist mission, where the entire study has been conducted in the English language.

Mr. SWOPE. That is a very commendable course, of course, but is your knowledge of the Japanese schools from hearsay or observation?

Mr. PIERCE. It is from observation.

Mr. SWOPE. What schools have you visited—that is, Japanese schools?

Mr. PIERCE. I visited the school that has been carried on by Japanese down here on Wall Street, in the Buddhist mission; in fact, I have known some of the teachers that taught there; and then I have known some schools that have been conducted by some of the churches.

Mr. SWOPE. Can you read Japanese?

Mr. PIERCE. No.

Mr. SWOPE. You don't know what these books contain? That is a matter of conjecture? [No answer.] Have you seen any of the schools in San Francisco or Stockton or Sacramento?

Mr. PIERCE. No. My observation has been in southern California.

Mr. SWOPE. Of course, you do not know how many schools they have up there or the number of these children who attend, or anything about it?

Mr. PIERCE. No. I wouldn't know anything about them.

Mr. GUERNSEY (member of the Anti-Asiatic Association). Doctor, I think I heard you say the Japanese people do not believe in intermarriage. Is that correct?

Mr. PIERCE. I don't know as I said that. Yes, I did, too; I have been told by my Japanese friends that they would not urge intermarriage.

Mr. GUERNSEY. And I also understood you to say that intermarriage was also a matter of taste. What is your taste?

Mr. PIERCE. My taste in regard to that is just as I know many American girls that marry people that I wouldn't want them to marry, but they marry them just the same. I know lots of Americans I wouldn't want my daughter to marry, but she will take care of that herself.

Mr. GUERNSEY. You consider it a matter of taste?

Mr. PIERCE. Yes; just a matter of personal choice.

Mr. GUERNSEY. Are you now engaged in the minister business or the undertaking business?

Mr. PIERCE. Well, that's not to the point.

Mr. GUERNSEY. I understood you to say you did a great deal of business with Japanese and never discounted their bills. They wouldn't want to discount any bills in the church—

Mr. PIERCE (interrupting). We don't have any bills of that kind in the church.

Mr. STEEN. It has been stated here this evening that Japanese gardeners and farmers do not observe Sunday. Now, it has been stated to me by Japanese and others, and I believe it has been my observation—what little observation I have had along that line—that they do observe Saturday. In other words, that they have a holiday, and Sunday becomes a work day, because Monday is market day. And while I am asking you this, I would like to ask another question, because I find you are familiar with the situation, and that is: What would have been the result here, during the past three years or since we became involved in the war, if the Japanese residents, we will say, of our county had been entirely excluded?

Mr. PIERCE. Well, of course, I don't know how I can answer that question, but I simply want to state that if we were going to exclude the Japanese people entirely from southern California, or any other part of California, it would be well for us to consider what we were going to do after excluding them. As far as keeping Sunday is concerned, I will say this—

Mr. TAYLOR (interrupting). You mean it would be difficult to find other labor to take their places?

Mr. PIERCE. Yes; I think it would.

Mr. STEEN. The point I was trying to bring out is a lot of us would have gone hungry for vegetables if it had not been for the Japanese during the last three years. No question about that. [Applause.]

Mr. PIERCE. May I just say one thing? There are scores of people—while there is nothing against the Japanese people, I know there are many fine people in the State of California who think just exactly as I do about this situation.

Mr. SWOPE. Do you think, as I believe you stated in talking to Mr. Taylor, that a lot of this is instigated by politicians?

Mr. PIERCE. I certainly do.

Mr. SWOPE. Do you think it is a vote getter?

Mr. PIERCE. They think it is a vote getter, and I think probably it is.

Mr. SWOPE. You think that it is intended for a vote getter, anyway—it appeals to racial prejudice?

Mr. PIERCE. I know that if I were running for office and I wanted to be popular, if I announced that I was in favor of the Japanese people I wouldn't get many votes. If I was a politician, I wouldn't say that.

Mr. SWOPE. Mr. Taylor asked you the same question as to a prior witness, in reference to economic necessity. Do you think there is an economic necessity for those people in this country?

Mr. PIERCE. There is.

Mr. SWOPE. There is an actual scarcity of labor?

Mr. PIERCE. We hear it on all hands, a great scarcity of labor.

Mr. SWOPE. You perhaps have read where a witness stated that Japanese drove the white laborers out of the field. Is it your opinion

that these white men would return to the fields if the Japanese were withdrawn?

Mr. PIERCE. I don't know of anything that would make them return, except starvation, and I don't know about that. They all want to go to the cities. The great cry is to concentrate in cities, while the Japs go out on the land and produce something, and here we are trying to drive them away, and to me it looks perfectly absurd.

Mr. TAYLOR. Doctor, hasn't it been your observation that the Japanese will not work as a common laborer? He may perhaps work as a common laborer for a year or two, but after that he insists on having a contract whereby he may become independent.

Mr. SWOPE. That's the history of the human race, isn't it, Doctor?

Mr. PIERCE. Well, I was going to say he does just what I would like to have my boy do—he tries to get ahead.

Mr. SIMONS. There has been a statement made here that I hate for the morning sun to come up without being challenged—the statement that we would have gone hungry for vegetables if it hadn't been for the Japs. That is untrue.

Mr. SWOPE. Mr. Simons, you will be given an opportunity to testify under oath. The hearings of the committee hereafter will not be interrupted, but we will take the testimony of people in their regular order.

Mr. CHAPPELLE. I would like to ask one question: You characterize the movement against the Japanese as largely political. Do you know anything about the personnel, the members of the Anti-Asiatic Association of this county?

Mr. PIERCE. Yes; I know some of them.

Mr. CHAPPELLE. Do you know any of them running for office? Do you know any candidate for office in that association? Do you know of any move ever made by the Anti-Asiatic Association in aid of any particular candidate or any particular party?

Mr. PIERCE. I know people who make use of that organization to further their ends in one way and another.

Mr. TAYLOR. That was the charge he made, Colonel.

Mr. PIERCE. No; I don't think they are running for office. They don't have to run for office.

Mr. SWOPE. If that's all the statement you desire to make, you may step aside.

(The above-named witness requested the reporter to incorporate with his testimony the following statement:)

There is no real Japanese problem in California. The so-called Japanese problem is based upon a number of facts and considerations, some of which are real, but some are imaginary and the outgrowth of prejudice, ignorance, and selfishness. That the Japanese people are here in considerable numbers, that they carry on their activities upon some of the best land of California, that they are fairly prolific as a race, that they live in rather simple conditions in many cases, that they are diligent workers, that they are increasing in numbers, and doubtless some other things which might be mentioned, either for or against them, present various phases of the truth. But most of the things which are urged against the Japanese and which are true or contain an element of the truth present a very different aspect when viewed from the standpoint of international comity, friendship, and true Americanism than when presented in an unqualified manner and in the spirit of misunderstanding and antagonism.

Many things urged against the Japanese are wholly untrue or are so nearly wholly untrue that to state them is to deceive and mislead. It is not true at all

that they have "crowded the young white men off the farm and the ranch," that they are a people coming to possess this country who hold "a divided allegiance," that they "do not understand or appreciate our institutions," that the Americans are beholding their "possessions wiped out," that they are "a nonassimilable race," that they "live in hovels," that they "will not become American citizens," that "they send the most of their money earned here back to Japan" and maintain an unswerving loyalty to their native country any more than do those of other nations.

Unfortunately, there exists a rather positive element of race prejudice in the minds of many people, and in the case of the Japanese and our relations to them and our estimation of the various elements introduced by their presence it is quite evident that this prejudice is rather widely and generally manifested in the State of California. Most of the facts which exist in connection with the presence of the Japanese people in this State, however, exist wherever people of one nationality come in considerable numbers to take up their residence among those of another race.

Practically all of the things, or at least many of them, which I hear constantly urged against the Japanese I heard as a boy urged against the Scotch and the Irish in rural New York, and later in the city of New York and Boston against practically all of the people of southern Europe who came there in throngs to live. If we drive out the Japanese, others will come in to take their place less desirable than they. And practically everything that influences us to maintain an unwelcome attitude toward the natives of Japan will be repeated in the lives of those who come to fill the vacancy which would be occasioned by their going.

I base my opinions of the actual elements of the Japanese "problem" not from statistics, not from viewing superficially any of the things which are urged against them, but from a careful study of the life and character of the Japanese people whom I have known, from a rather intimate knowledge of their purposes and ideals, and from a most careful and rather varied observation of the actual conditions in the State of California during the past 20 years.

However it may be made to appear to those who look only at the surface of events, or who are too willing to have their racial prejudices play a part in their judgments, the fact remains that the Japanese people are among the most desirable and valuable of all the foreigners who come to this country desiring to make this their home. They are industrious, intelligent, peaceable, loyal, honest, and friendly. If given an opportunity they will quickly become most loyal and enthusiastic Americans. They have added immensely to the value of real estate in this country, and will continue to work along this line if they have a chance. Instead of huddling in the great cities, increasing the problems of housing and overcrowding, problems which have been serious in all the eastern cities, they love the land and will peacefully settle there if given a chance. If they live in meager and unattractive homes, it is largely because their time on any certain piece of land is so short that they have no opportunity of erecting such homes as their artistic natures would demand. If they rear children, they only do that which most lovers of the race seem to consider desirable, and which I, being a member of a family of 12, can only approve.

The fact is the Japanese people do not have large families. If they are industrious and hardy, this is only a condition which we ought to admire. They have practically no paupers—I have never seen one in all the years I have lived in California. They pay their debts. They are eager to learn. They are progressive and alert, and will, if given a chance, within a few generations produce an element in American life which will add vitality, wealth, efficiency, and power to our Nation. If they occupy, as it now seems, the most fertile portions of the State, it can readily be seen that the portions they do occupy are only a very small fraction of the cultivatable land of California, and that its fertility and productiveness has to a very large extent been created by their skill and industry.

If we have a real Japanese problem, there is one and only one just and wise solution of it. Admit the Japanese to this country on precisely the same basis that we admit other foreigners. When here, treat them precisely as we treat the others. Naturalize those who desire to be naturalized, give them the same advantages we do others, continue to extend to them the same hand of friendship which we have heretofore in the main extended to them, test out by actual experiment their ability to assimilate and measure their deserts, not by unreasoning race prejudice, but by an honest recognition of the actual facts.

STATEMENT OF MR. J. B. VAILE.

Mr. VAILE, being first duly sworn, testified as follows:

Mr. SWOPE. Give your name and address to the reporter.

Mr. VAILE. J. B. Vaile, San Dimas.

Mr. SWOPE. Mr. Vaile, are you an official of the State?

Mr. VAILE. No, sir.

Mr. SWOPE. What is your occupation?

Mr. VAILE. I am president of the Los Angeles County Farm Bureau.

Mr. SWOPE. You have made a study of this question from an economic standpoint?

Mr. VAILE. A committee of the Los Angeles County Farm Bureau has for the past year been making a study of this question.

Mr. SWOPE. You are allowed to present what statement you desire.

Mr. VAILE. Very briefly, I think the action of this committee can be stated. The committee was appointed some time ago, at the time when there was considerable anti-Japanese agitation, and was appointed, first, to investigate the charges; these charges, as the committee report here shows, were largely unjustified.

Mr. TAYLOR. Who appointed this committee?

Mr. VAILE. I appointed the committee.

Mr. TAYLOR. And you have a report of the committee?

Mr. VAILE. I have a report of the committee, first, concerning the question that the Japanese were purposely destroying valuable food-stuff in the way of vegetables, and the committee found that that charge was not substantiated.

Mr. TAYLOR. Now, I tell you, it might expedite the hearing a little bit if you would file the report of the committee, if you have it and can spare it, and then make such supplemental statement as you desire.

Mr. VAILE. I will have that done in the morning. I just got that from the files to-night, and I will have a copy of this to hand to your committee in the morning.

Mr. TAYLOR. All right.

(See following this witness's testimony.)

Mr. VAILE. The problem seemed to justify the continuance of this committee for further investigation, however, and as a result of that the following resolution was the final report of the committee in regard to the question.

(Resolution is set out at the end of this witness's testimony.)

Mr. VAILE. This resolution, I would say, has been adopted by the six southern counties of the State in their farm-bureau organizations, and the report is, briefly, after a lengthy discussion of the Japanese problem proper, the committee recommend the following to be our policy: That the farm bureau should favor total exclusion of all races economically opposed to our country, and that they are opposed to the Japanese being permitted to lease, rent, or own agricultural lands in the State of California, or to own any lands whatsoever. They further found that our labor situation of the future seems serious enough, possibly for the present, to introduce labor under bond and under contract for a period of years, to bridge over the situation.

Mr. TAYLOR. Now, what method have they got for doing that?

Mr. VAILE. They went further to say:

Further, to amend section 1 of Article XXV of the Federal Constitution, providing that no child born in the United States of foreign parents shall be considered an American citizen unless both parents are of a race that is eligible to citizenship.

That is, in brief, the position of the agricultural interests of the southern part of the State at the present time.

Mr. TAYLOR. What method did they offer as a substitute, or what labor did they suggest as a substitute for this Japanese labor?

Mr. VAILE. If it should appear necessary, the only solution that has been advanced by the agricultural interests is that of bonded Chinese or other oriental labor. I suppose you understand what I mean by that term?

Mr. TAYLOR. No; I do not.

Mr. VAILE. That means contract labor. That is the only solution that I have heard advanced, provided such a problem should arise—contract labor brought into this country for a period of years, under a definite agreement, as we have already done in bringing in certain groups of labor.

Mr. TAYLOR. Your work represents what part of southern California?

Mr. VAILE. My particular farm bureau is of Los Angeles County. This resolution, however was concurred in by the farm bureau of the six other farming counties south of Tehachepi.

Mr. TAYLOR. Are there companies incorporated by these Japanese associations who own lands in fee simple?

Mr. VAILE. There are a good many.

Mr. TAYLOR. About what acreage?

Mr. VAILE. Mr. Ryan, the county horticultural commissioner, I think, if he will come, has prepared those statistics. I wouldn't want to give them offhand. Those statistics have been prepared, however, and will be available for your committee.

Mr. EARL S. PARKER. I am to be heard by the committee tomorrow morning at 10 o'clock, and I would like to state, before I ask this question, that I would like for you to be present and hear the opposition, for I have some things to say, and I think you will be interested in them. The question I wanted to ask is this: Whether your farm bureau has ever been informed or has read in the Constitution of the United States that it is illegal to import by contract foreign labor from out of America; and how you would expect to get those laborers in here, when the thing you propose would require an amendment to the United States Constitution, in time to raise vegetables for us next summer?

Mr. VAILE. I don't think that such a question needs to be answered before this committee. It is rather a technical proposition.

Mr. PARKER. I think it is very important that we know about that.

Mr. VAILE. We are advancing here an amendment to the Constitution.

Mr. PARKER. I have had something to do with the amendments to the Constitution, and my recollection is it takes some time to get them through, and I wouldn't like to go without my berries and cabbage, etc., until you get the amendment through and somebody can have time to raise them.

Mr. VAILE. Then it is possible for you to get a little piece of land and raise your own cabbage.

Mr. PARKER. The average American don't care to do that, and that's the reason we don't raise any.

Mr. VAILE. Then, I would suggest that you go without cabbage.

Mr. PARKER. And possibly a good many of them will.

Mr. VAILE. Unless there is something else, we will have these presented to your committee to-morrow morning.

Mr. SWOPE. Yes; just file them with the stenographer. We will now adjourn and try to get here by 9.30, anyhow, to-morrow morning.

(The report and resolution of the farm bureau committee referred to by the above-named witness are as follows:)

REPORT OF THE JAPANESE PROBLEM COMMITTEE.

The Japanese problem committee which was appointed at the August directors' meeting met once and discussed the situation and later made an investigation through local marketing agencies in regard to the charge against the Japanese that they were destroying food products in order to boost the price. The committee could find nothing to substantiate this accusation, and accordingly prepared a report, and later a statement, which was issued to the press. With regard to the other and larger consideration of the issue the committee has not yet felt itself in a position to make a complete report to the board of directors outlining what should be the farm bureau's policy toward the Japanese.

The committee would suggest that if the board of directors are interested in this problem, which the committee feels is of great importance to Los Angeles County and to all southern California, and if the board wishes them to go further into this matter and file a report in the near future, that the committee is willing to undertake the work.

W. S. ROSECRANS, *for the Committee.*

REPORT OF JAPANESE PROBLEM COMMITTEE.

After an investigation and discussion, the Japanese problem committee begs to report that they recommend the total exclusion of the Japanese for the following reasons:

The Japanese population in California is increasing rapidly and will always remain an alien element in our midst and create a race problem of ever-increasing difficulties.

That they are unfair competitors to Americans engaged in the same industries owing to their use of unpaid female and child labor.

Further, that they are opposed to Japanese being permitted, either directly or indirectly, to lease, rent, or own agricultural lands, or own any lands whatsoever.

Further, to amend section 1 of Article XXV of the Federal Constitution providing that no child born in the United States of foreign parents shall be considered an American citizen unless both parents are of a race that is eligible to citizenship.

And further, that they are opposed to the immigration of all orientals. This statement is not to be construed as not favoring bonded labor.

J. G. BILLEN, *Chairman of Committee.*

NOTE.—At a meeting of the California Farm Bureau Federation held in Berkeley, February 23, 1920, the above resolution was presented by representative of Los Angeles County and adopted by the State federation in toto. The California Farm Bureau Federation is an organization of 20,000 farmers in the State of California. The Los Angeles County Farm Bureau has a membership of 2,000 farmers in Los Angeles County.

REPORT OF THE JAPANESE PROBLEM COMMITTEE OF THE LOS ANGELES COUNTY FARM BUREAU.

The committee interviewed Mr. Walden, field department California Vegetable Growers' Association; F. B. Reynard, general manager, and H. G. Risser, manager crop production, of the California Vegetable Union; Mr. T. W. Read,

Director United States Bureau of Markets; and Mr. O. W. Schleussner, sales manager for Pepper & Co. It seemed to be the unanimous opinion of these gentlemen that there was no unnecessary waste of food products in Los Angeles County for the purpose of controlling the prices, but admitted there was a waste on the market which could not be controlled for the following reasons:

In the first place, the crops were perishable, and there is an inevitable waste in handling such crops; secondly, during the height of the season there was a railroad strike which prevented the shipment of from 20 to 40 carloads of produce a day, and by shutting off this market created an oversupply of all products. This oversupply was so acute that in the case of tomatoes, when they were unable to dispose of them at 15 to 25 cents a lug, they allowed anybody to carry them away who would take them; thirdly, owing to the fact that the peaches were from three to six weeks late, the canneries were still putting up peaches when the tomato crop came in, and were unable to handle them.

And, further, there appeared to be a waste in the field for the following reasons: That crops which appeared to be of value were plowed under because the season was gone; secondly, there was an oversupply; and thirdly, that they were diseased.

One large shipper thought the Japanese unions and associations did not have much influence in fixing prices, but merely set the conditions under which the buyers bought from individual growers, such as in the field or in the market for delivery, and so on; whereas, on the other hand, another large buyer and shipper stated as his belief that the Japanese associations and unions had a large influence in setting the price of commodities which were raised almost exclusively by Japanese, such as berries, green beans, cucumbers, etc.

Respectfully submitted.

H. S. BISSELL,

For the Committee.

OCTOBER 10, 1919.

JULY 20, 1920—9.30 A. M.

Mr. SWOPE. Mr. Taylor is unavoidably detained, and I will proceed.

STATEMENT OF MRS. NELLIE G. OLIVER.

Mrs. Oliver, being first duly sworn, testified as follows:

Mr. SWOPE. Give your full name and address to the reporter, please.

Mrs. OLIVER. Nellie G. Oliver, 717 South Union Avenue.

Mr. SWOPE. Mrs. Oliver, you are a school-teacher, are you not?

Mrs. OLIVER. Yes, sir, Mr. Swope.

Mr. SWOPE. How many years have you been a school-teacher?

Mrs. OLIVER. I have been in the schools for over 25 years.

Mr. SWOPE. You have been teaching in the city of Los Angeles, have you?

Mrs. OLIVER. All this time, and most of the time, or all of the time, in the foreign population, foreign district.

Mr. SWOPE. You have a good many Japanese children in your school?

Mrs. OLIVER. Yes; we have a great many Japanese at the present time.

Mr. SWOPE. Now, do you teach a particular grade?

Mrs. OLIVER. Yes; I have a particular grade. I am teaching in the kindergarten.

Mr. SWOPE. About how many Japanese children do you have in your room?

Mrs. OLIVER. Well, I have between 18 and 25.

Mr. SWOPE. What are their ages?

Mrs. OLIVER. Ages between 4½ and 6.

Mr. SWOPE. What has been your experience with regard to their habits and their studiousness?

Mrs. OLIVER. I have found the Japanese children most desirable pupils; they are lovable and capable; and I have found also that their parents heartily cooperate in all the work and are very anxious that their children shall have all the very best educational advantages that can be given them; and from the schoolroom my acquaintance with the Japanese has extended into the home, and then from the home into social circles.

Mr. SWOPE. Do you find in their homes that they have taken up the American standards of living?

Mrs. OLIVER. I know of no one who has taken up the American standards of living more readily than the Japanese, and I find their children, as I said before, are lovable and anxious to learn our standards. I go into their homes and I am acquainted with the children from the time they are 4½ to 18, and I am interested also in their clubs—we have a Japanese boys' club and also a girls' club. In the first place, I invited them to come into our home socially, in the evenings, and from that association we formed a boys' club and also a girls' club, and I meet the Japanese boys once a month and meet the Japanese girls every two weeks in the afternoons.

Mr. SWOPE. Is it your opinion, then, that this race can be assimilated?

Mrs. OLIVER. It certainly is.

Mr. SWOPE. Now, you mean from a racial standpoint, or socially?

Mrs. OLIVER. Socially, I see nothing in the Japanese children that would lead me to believe they can not assimilate everything that America has to give them.

Mr. SWOPE. You think they are really interested in our course of instruction and in our American ideals and our institutions, do you?

Mrs. OLIVER. Absolutely. Just take our Japanese boys and girls at high school—I never saw boys and girls show a more enthusiastic spirit. When they have a game they all throw their whole life into it and show the greatest enthusiasm. When they come to the club they tell me about the game they have had, and I have been surprised at their enthusiasm and at how many were in that game. They give up everything for that game.

Mr. SWOPE. They have a very enthusiastic spirit?

Mrs. OLIVER. Absolutely.

Mr. SWOPE. Is it your experience that they have been interested in our history?

Mrs. OLIVER. I will tell you who their ideals are: Washington, Lincoln, and Roosevelt. They are very patriotic.

Mr. SWOPE. You say you have visited the homes of many of these children?

Mrs. OLIVER. Many of their homes, and I am very, very familiar with them. My acquaintance with the Japanese people began in the schoolroom between eight and nine years ago, and I have met them daily. I am more familiar with what is called Little Tokyo than any other part of the city. I have been in their homes many, many times during many years, and I have seen the different transitions and have seen the different nationalities as they came in and as they passed out of our city.

Mr. SWORE. The children you teach, after the day is over with do they go to the Japanese school?

Mrs. OLIVER. Many of them do; after they are 6 years of age they go to the Japanese school.

Mr. SWORE. You say they start at about 6. At what age do they leave off?

Mrs. OLIVER. Many of them leave off when they enter the high school.

Mr. SWORE. You don't know anything about the course of instructions carried on in the Japanese schools?

Mrs. OLIVER. Yes; my observation has extended to that. I am quite familiar with one of the Japanese schools and one of the teachers, and sometimes they bring me Japanese books, and I see the pictures and ask them what is the meaning of such and such a character, and they will tell me the little story, perhaps, or a little fable, or whatever it is. And I should like also to tell you some instances——

Mr. SWORE. We would be very interested to hear them.

Mrs. OLIVER. At a time when the Boy Scouts were celebrating Roosevelt's birthday by planting trees, you remember?

Mr. SWORE. Yes.

Mrs. OLIVER. There was some little obstacle in the way of the Japanese Boy Scouts taking part, and the club boys said, "We will raise our own money"—the board of directors wanted to hold for a building lot the lot adjoining where we have our social gatherings—and the boys said, "We will raise our own money between us and plant a tree ourselves in the back yard," and they did, and they planted a tree themselves. And one of the Japanese boys, one of our boys, observing a procession going by and noticing a man standing there with his hat upon his head and noticing that he did not salute the flag, touched him on the arm and said, "The flag is passing by," and the man was so pleased that he offered him a quarter, and he said, "I can not take that, because I am a Boy Scout." And I was very interested one day, in passing on the street, to hear a "Rump-a-tum-tum, rump-a-tum-tum," and I paused to see what was going on, and out stepped a little Japanese boy with an American flag, beating a drum, and behind him stepped a little fellow of 3 with a flag also—they were playing soldier. And during the war with Germany they were just as anxious to defeat Germany as anyone, and they were very patriotic, and they know all our patriotic songs and ballads. They can sing our patriotic songs from beginning to end, every verse.

Mr. SWORE. It shows that there is no obstacle in that respect to the Japanese becoming assimilated?

Mrs. OLIVER. No. And, gentlemen, I should like to make a plea that the rights of citizenship of Japanese women and children be preserved. I know of no more loyal citizens anywhere, and, gentlemen, I would like to say, from my association with them, that they are very courteous; they have a chivalry that we much admire, especially in these days when chivalry seems to be slipping away, it is most refreshing to find the chivalry with which you meet in those boys and girls.

Mr. SWORE. Is it your idea or not that immigration should be restricted?

Mrs. OLIVER. I believe immigration should be restricted, but I believe it should be applied to all nations, because I look on the United States as a vast school, founded on high ideals, and I believe we can only educate in small groups. I believe it is only possible to come in touch with them in small groups; I think it is very difficult to reach the masses. And I was very interested in reading the account of Miss Vittum, when she was here doing social work. She said there were 300,000 babies dying needlessly every year, and that shows we should do something to correct that condition, and when we open our gates and let everybody in, we are not going to be able to reach these masses. And then, I would like to refute another statement that has been made, and that is that the Japanese attend to no duty, attend to nothing in the way of duty. I should like to take the gentlemen down on East First Street—I am very familiar with that district; that was very unsightly formerly, with saloons on every corner and junk shops—and now I can take you down there and show you some modern houses and nice stores, and they have neat, clean streets to pass through.

Mr. SWOPE. You have no objection to the Japanese at all?

Mrs. OLIVER. No; I have no objection to them. It hurts me when a refined, cultured family is asked to move out of a house in a certain district. And this has been said by one of the opposition, that they go in groups. The Japanese people will not permit a college professor or his wife to go into little houses in this city, and I have known of college-bred men going into a store—and they feel this very keenly—and the man in the store saying: "Hello, John; what do you want?" And they come to America feeling that the Americans are highly educated people and people of culture, and they come here in order to get in touch with that; and they are disappointed when they receive such treatment as that.

Mr. SWOPE. Is that all the statement you desire to make?

Mrs. OLIVER. I think that will be sufficient.

Mr. SWOPE. Well, we are very much obliged to you. We will excuse you.

(In connection with the testimony of the above witness, see photographs forwarded under separate cover.)

STATEMENT OF DR. J. L. POMEROY.

Dr. Pomeroy, being first duly sworn, testified as follows:

Mr. SWOPE. Give your name and address to the reporter.

Dr. POMEROY. Dr. J. L. Pomeroy, room 358, courthouse.

Mr. SWOPE. Doctor, you are a city official, are you?

Dr. POMEROY. I am a county officer.

Mr. SWOPE. You are a county officer? You are the county health officer?

Dr. POMEROY. Yes, sir.

Mr. SWOPE. How long have you been the county health officer?

Dr. POMEROY. A little over five years.

Mr. SWOPE. A little over five years?

Dr. POMEROY. Yes, sir.

Mr. SWOPE. You are a practicing physician, of course?

Dr. POMEROY. Yes, sir.

Mr. SWOPE. I understand that you have some figures which you would like to submit to the committee, and I would be very glad to hear from you, and any statement that you desire to make.

Dr. POMEROY. During the last five years we have been engaged in compiling certain figures relative to birth and distribution of certain races over the county, and as this matter concerned the distribution, this morning, of the Japanese in the county, I would like to submit some charts. [Producing charts and tables which are filed as exhibits, but not printed herein, marked, respectively, "Charts X, A, B, C, D, E, F, G, and H," and "Tables 1 and 2."]

First, we have here a chart showing the judicial townships of the county [referring to Chart X], and I have marked in color those districts as nearly as it is possible accurately to do so, showing one very essential fact. In these districts, namely, Burbank, Covina, El Monte, San Gabriel, Redondo, Gardena, Compton, and Long Beach, the results of the tabulation of the births for the rural district, or unincorporated district, of this area, show that there are more Japanese births through those districts than there are white births. Now, I have copies of these, if others of the committee would like to have them.

Mr. SWOPE. Mr. Taylor isn't here now. He will be here later.

Dr. POMEROY. I see. You see, one significant fact, of course, about that is this: When we consider the health problems of the rural district, we have to consider, first, the question of the language difficulty. We know practically nothing about the circumstances under which any of these births are taking place; we are unable to converse with these people; we don't know whether all these births are really—or, you might say, belong to the people who claim them; we are unable to find out. The result, of course, is this: In many of the schools throughout the county, particularly one little school called "Laguna Bell" out near Monte Bello, there are as many Japanese children in that school as there are white children. They present difficulties, in that they require more or less special time and treatment in regard to educational factors. The question of enforcement of law is closely connected with this point. I will come back to the law enforcement question after submitting these charts showing the results of our study, further, on the percentage of white births for the State.

I would like to present here a chart, which is marked "A." This shows what the percentage of the total number of children born in California each year since and including 1910 were white, including Mexicans. It shows the steady and rapid decline from 96.1 in 1910 to 90.6 in 1917. This amounts to a decline of 5.5 per cent in the seven years, or 7.85 per cent for the decade at that rate. If this decline should continue at that rate, in 51 years, or 1968 A. D., only half the babies born in the Golden State would be white.

The next chart I would like to present (Chart B) shows in a striking way the rapid increase in the percentage of Japanese births, contrasted with the nearly stationery percentage of Negro births. The percentage of Japanese births increased from 2.24 per cent in 1910 to 7.86 per cent in 1917, which means it more than tripled. The increase for the decade would be 8.03 per cent, and at this rate it would be only 52 years, or 1969 A. D., when half the babies born in the State would be Japanese. I am showing that this is not a local condition.

Mr. SWOPE. Yes.

Dr. POMEROY. Chart C shows the actual birth rates per 1,000 of the respective population in California for the four principal races, viz, white (including Mexican), Japanese, Negro, and Chinese. The rates for 1910 are based on the United States census; those for later years on the racial population estimated by the arithmetical method. The birth figures are from the biennial reports of the State board of health. The increase in the Japanese rate from 17.4 to 64 per 1,000 population is very striking. The white rate shows a slight rise, from 13.7 in 1910 to 16.1 in 1913, but, as has already been remarked, this was probably due to more complete birth registration in 1913 and thereafter. Since then the white birth rate has been stationary.

Chart D has only a theoretical interest. It shows how very slowly the white population would increase without immigration, so that the rapidly increasing Japanese population would equal the white in the year 2002 A. D., or 83 years hence. By the year 2017 the Japanese population would double the white. Fortunately we can count on white immigration continuing. California has perhaps fewer white women of the child-bearing age than perhaps any other State in the Union, and the growth in population has been due in this State almost entirely to immigration.

Mr. SWOPE. Now, just a moment, Doctor. Do you mean that you base those figures on the assumption that immigration would continue at its present rate? Is that what you mean?

Dr. POMEROY. Yes; we, of course, naturally have taken that into consideration.

Mr. SWOPE. You figure the men and their wives as coming in all that time?

Dr. POMEROY. Yes.

Mr. SWOPE. If that were suspended, in your opinion, the per cent would decrease?

Dr. POMEROY. Yes, sir.

Mr. SWOPE. That's all right. Just a point I wanted to bring out.

Dr. POMEROY. Now, this Chart E takes into consideration the fact of which you are speaking. This shows the probable white and Japanese populations of California, if the birth and death rates of those races remain the same as they were in the past few years. It supposes that there will be very little or no Japanese immigration, but that their present birth rate of over 50 per 1,000 continues. It also assumes that the annual increase of the white population, which is chiefly due to immigration, will remain about the same. The result is that the Japanese population would equal the white in a little over a century, viz, in 2024 A. D.

Now, these charts; for instance, G. It simply shows the decline from 96 to 98—whatever that is there—of the white births in the State. It is just a graphic chart showing that.

Chart M is a tabulation and a graphic representation of the birth rates by race in this county; that is, taking the entire county of Los Angeles. The figures are quite evident there as to what has happened here.

In 1910 the percentage of Japanese births for the whole county was 2.3. In 1918 it was 9.8. It goes from 2.3 to 9.8. The white decline is from 96.1 to 89.

Summing up, for the last five years, in the county rural district the Japanese births rose from 19 to 28 per cent, a total gain for Los Angeles County of 9 per cent. At the same time, the white births declined from 66 per cent of the total to 52 per cent. I am now speaking of the purely agricultural alien population of the county, in the rural district—a decline of 14 per cent in the white births. Approximately 3,000 Japanese births occurred in the rural districts of the county during the last five years—a good sized city.

Now, the next—I don't think it is necessary for me to expatiate on the significance of these figures, except to say that the tendency at the present time is more and more to the decline of the birth rate, especially among our white people, on account of economic conditions and many other things which it isn't necessary to go into now; but since the soil of the rural districts is of immense importance, and since all these children can hold the ownership of that soil in fee simple, I think the fact should be of great importance, since this district here is, of course, of immense importance, from the standpoint of its fertility. The Japanese, many of them, claim in many of their pamphlets that they take over only land which is barren. That isn't the case, as you will note if you consider the chart which I have here [referring to Chart X]. I have outlined those districts in yellow on this chart, and those districts are the most fertile districts in the county. All of those 3,000 children can, under the law, obtain absolute possession of that property.

MR. SWOPE. You view that increase of births among the Japanese as alarming, then, do you?

DR. POMEROY. I certainly do.

MR. SWOPE. I notice you have marked off several judicial townships here—for instance, Burbank, Covina, San Gabriel, etc.—and say the birth rate in those townships exceeds ours?

DR. POMEROY. Yes, sir.

MR. SWOPE. Does the Japanese population also exceed the American in those districts?

DR. POMEROY. No; it does not; but the percentage.

MR. SWOPE. The percentage?

DR. POMEROY. You see—I will state it this way: Remember, now, this point, there are, of course, some incorporated cities in these townships.

MR. SWOPE. Yes.

DR. POMEROY. Which, in this chart, I have not taken into consideration, because our figures all refer to the rural district. I am dealing with this problem as an agricultural district in that chart. They refer to the country district, not improved property. Now, there are actually more babies being born in that district among the Japanese than the whites; the excess in some districts is very high. It would require considerable analysis, but we could compile those figures for you. But the point is there are actually more Japanese babies born, for instance, in the vicinity of Redondo than there are white babies. Why? Because it is a typical agricultural section, and the land is all occupied by Japanese.

MR. SWOPE. Have you visited the homes of these Japanese settlers?

DR. POMEROY. Yes, sir; a great many of them.

Mr. SWOPE. How do you find these homes? Do they appear to be adopting the American standards in these homes or living a purely oriental life?

Dr. POMEROY. Most of them are practically camping. In very few instances have they made any attempts at modern sanitation, even.

Mr. SWOPE. Do you think the Japanese can become good American citizens, as a race?

Dr. POMEROY. That is an extremely broad question.

Mr. SWOPE. Yes; I understand.

Dr. POMEROY. The question is—perhaps I could answer it in this way: I do not believe that the Japanese are capable of absorbing our American ideals of things. I believe that once a Japanese always a Japanese. I believe that, back of their superficial treatment of us, they have an absolute belief that Japan is over all.

Mr. SWOPE. Now, does that apply to those born in this country, or only to those who come in?

Dr. POMEROY. I don't think that those who are born here will have quite that viewpoint, although it is too early to say. I have met very few who have lived in this country long enough to judge.

Mr. SWOPE. You are well posted on this question. What are your views as to immigration? Do you believe it should be or should not be restricted? Do you believe that they should be further excluded, or do you believe that they should be permitted to come in, as under present conditions?

Dr. POMEROY. I believe Japanese labor should be excluded from this country. I believe the restriction should apply only to labor. I see no reason why a true professional class should not have the privilege of coming here; but from the standpoint, as we see it here in some districts in the county, where you can travel 5 miles and not meet a white person, I believe we would be justified in excluding it. I would like to illustrate one or two other things on which I base my opinion. I would like to present our difficulties relative to the food profiteering. The Japanese are now producing about 85 per cent of our vegetable products in this county—that means strawberries, lettuce—all kinds of garden truck. Now, gentlemen, public health to-day is largely based on education. We are gradually trying to get away from the strictly police method of enforcing law—arresting a man and putting him in jail is an expensive proposition to the community as a whole; it not only taxes the people for keeping him in jail, but it also tends to make a criminal out of him. We have food inspectors; but we can't educate these people really on true modern methods of handling this food produced; we can't talk their language; they have a peculiar reserve that the oriental seems to have in him, and you can't tell whether he is going to do a thing or not, and we have found out by practical experience that, generally, he is not going to do that.

Now, in order to make this point clear the immigration officials who have investigated and made physical examinations claim that anywhere from 20 to 30 per cent of the orientals are infested with certain forms of worms—intestinal worms. If they ever get a foothold in this climate, they will become a serious menace, because of the character of our climate and soil. We have been seriously concerned

with that. We have also been seriously concerned with the avidity with which these Japanese farmers want to get sewage to irrigate with, and I would like to tell you a little bit of our experience at the Pasadena sewer farm. There is a sewer farm out here near Alhambra, at which is disposed all sewage from Pasadena and some other adjacent cities. This sewage passes through a tank, which merely liquifies the sewage; it does not change it or sterilize the poisonous matter in it whatever. The State law permits the use of that sewage under certain conditions for farming purposes. The conditions are, first, that it shall not be used on any food products eaten raw—strawberries, lettuce, and things of that sort; second, that it should not be used on certain other produce—tomatoes, cauliflower, cabbage, and things of that sort—within 30 days of the time it is to be sent to the market. We have been very much concerned with the fact that the Japanese—a man by the name of T. Okomoto got a lease on part of the land there in that sewer farm. He was instructed by myself, the State officials, and the city engineer of the city of Pasadena regarding the restrictions under the law as to the use of that material.

I noted last year—or, rather, in 1918—there was a sudden increase of typhoid fever in that district. We have had a remarkably low rate of typhoid fever in this county; it is less than 4 per hundred thousand, which is less than the city of New York, and for a great rural district we consider it very remarkable. It jumped up last year, and we found that of the 28 cases which we investigated 6 of them had occurred among the Japanese and 5 had resided in the general district surrounding this sewer farm, and 1 was at the house of the farmer himself, within a few hundred yards of the sunk hole. And when I went out there to investigate that on the 29th day of July I found 3 or 4 Japanese swashing around in sewage and then picking the berries and taking them to market with their feet and everything wet from the sewage. We caused the arrest of these Japanese. The case drifted along and drifted along until finally we had a new warrant procured again this year on new evidence, and we had Mr. Okomoto up at the justice court in Alhambra just about a month or so ago. Now, Mr. Okomoto was convicted and fined the sum of \$150 and 90 days in jail. The jail sentence was remitted, provided he would carry out the rules and regulations. Under the circumstances we felt warranted in putting a quarantine on this plant.

Now, gentlemen, here is a significant fact: In spite of the fact that this man was under a probationary sentence; in spite of the fact that we had a guard there; in spite of the fact that we had telegraphed the State board of health and gotten every legal restriction we possibly could—we got evidence; we have the receipts here; our food inspector is here—that a shipment of berries was gotten off of that ranch and sold to the Boss Bros. Cafeteria to be eaten raw. Not only that, but I took the matter up with the city authorities of the city of Pasadena to see if we could break this lease, and we have a written letter from the city authorities of Pasadena stating that Mr. Okomoto would be off this ranch

on the 1st of July. We went out there the other day to see what the conditions were, and found he is now planting potatoes and doesn't intend to get out until the 1st of January, although he had told the city officials that under the circumstances he was willing to get out. Not only that, but he is getting the use of sewage all over southern California. I haven't the documentary evidence, but I understand that with Fullerton and Orange and various other cities in the south he is getting contracts for the use of sewage.

MR. SPORE. Do you consider that an isolated case, merely, or a characteristic of the race?

DR. POMEROY. The point with me is, we are not organized to supervise people by military methods, and if we are going to permit sewage to be used under conditions and are going to prevent men from violating those conditions, we will have to get out a military company to enforce our health regulations.

MR. SPORE. Your idea is, then, they don't follow the American standards of business?

DR. POMEROY. They don't unless they are absolutely made to do so, and if it is a question of a dollar, as I have already shown, they will slip out a carload of stuff right under your nose. Now, the point is this: We feel a responsibility to our people here to protect them from disease. Americanism is based on a spirit of cooperation. You ask me the question, "Can these people be Americanized?" Why, we will all be dead before we Americanize them. I had a reputation of being a successful health officer, but I have pretty near given it up in the case of this ranch out here, unless we go and dynamite those people out of there. It seems to me a case of that sort. We could multiply instances, but there is an illustration that I would be very glad to take your committee right out there and show you the situation. We are not opposed to the use of sewage under certain restrictions—that isn't the idea at all—but we do feel this way: Shall the taxpayers of this county maintain a great force of operatives, detectives, and police, secret service, and everything of that kind, and pay for it, in order to permit somebody to use sewage?

MR. TAYLOR. Well, wouldn't a solution of that matter, Doctor, be to discontinue the use of sewage?

DR. POMEROY. We couldn't do it for one man; and, of course, mind you, I am an executive officer. I don't determine policies at all; I simply execute the law, and, in expressing my difficulties, I feel that they are fundamental; that is, that with these people we feel we can't get back to that scheme. The minute we go out here and arrest a Japanese he has got a lawyer within 10 minutes, nearly, and right away begins the question of dicker and barter, and everything of the kind, until you wonder who is running this section anyway. The average American citizen, after an official says, "That is a condition where public health is in question, you know," why he says, "Yes; we don't want to spread disease, or anything of that sort."

MR. TAYLOR. Do you think that action of the Japanese in question was due to his lack of understanding or to plain, downright defiance?

DR. POMEROY. I think it was plain, downright defiance. Furthermore, on a ranch belonging to the same man we found that during

this typhoid scare there were several cases of sickness there. When I first went to the place, I was met, for instance, by a woman. I said, "Are any of the people here sick?" "Oh, no; nobody sick here." "Well, I am going to look around." I looked around, and I found three men in bunks in the bunkhouse, and afterwards found out that all three of them had typhoid fever. I got an interpreter—this is the same outfit—and explained carefully about the sanitation, just as plain as a man could. I said, "You must not ship any strawberries off this ranch. The next day when I went out there they were again picking strawberries, and I had to go to work and put a guard on there and put up a quarantine sign. Mr. Kirkpatrick, the county food inspector, is here, and I would be glad if you would permit him to show you any records of this case—Jonathan Kirkpatrick.

Mr. TAYLOR. Have you covered the case pretty thoroughly yourself?

Dr. POMEROY. I have covered the main points that I thought were of importance.

Mr. TAYLOR. Now, if there is anything else you would like to submit in the way of a supplemental statement you can present it and file it as an exhibit to your testimony.

Mr. POMEROY. Yes, sir.

Mr. SWOPE. We are very much obliged to you, Doctor, for your statement.

(The following additional statement was furnished to the official reporter by the said witness, Dr. J. L. Pomeroy:)

ARE THE JAPANESE AN ASSET OR A LIABILITY TO LOS ANGELES COUNTY?

This is a problem for the farming communities largely, but first we must have information of the subject. Records compiled by the county health officer show that in the past five years there have been 2,264 births among the Japanese in the unincorporated districts, which represents 27 per cent of the total births for the entire district. More striking, however, is the fact that the Japanese births rose from 19 per cent of the total births to 28 per cent in the last five years, a gain of 9 per cent. Also, during this same period the percentage of white births fell from 66 per cent of the total to 52 per cent of the total, a loss of 14 per cent.

In certain districts of the county there are now actually more Japanese births than white births. It is a political and special problem of great importance to surmise what the future holds in store for these districts.

The districts where the Japanese are most prolific are as follows: In the Redondo-Gardena-Moneta district, in the Montebello-Belvedere district, in the Covina district, in the El Monte district, and in the vicinity of Long Beach and San Gabriel cities.

Owing to the fact that the Japanese are handling such large quantities of foodstuffs, most of which is eaten raw, the passage of strict ordinances governing the sanitation on the farms and at the food stores is contemplated.

The rural districts of the county have had a marvelous record in regard to typhoid fever, which is a good index to sanitary conditions. During the five years last past two have entirely been free from deaths from this disease. During 1919, however, typhoid fever showed a slight increase, and this was traced to several cases among the Japanese.

It is the intention of the board of supervisors to have the situation in regard to sanitation carefully watched during the coming fiscal year.

J. L. POMEROY, M. D.,
County Health Officer.

Five-year tabulation of Japanese births—Registration districts, Los Angeles County, Calif.¹

District.	1915	1916	1917	1918	1919	Total.
Azusa.....	10	3	3	1	1	18
Belvedere.....	63	86	61	40	25	275
Burbank.....	12	12	10	3	15	52
Beverly Hills.....	8	10	6	5	6	35
Compton.....	3	5	5	6	15	+ 34
Covina.....	39	+ 44	+ 44	18	28	173
Downey.....	2	3	1	2		8
El Monte.....	20	+ 24	+ 48	+ 51	+ 36	179
Glendale.....	8	+ 24	17	2	2	53
Huntington Park.....	8	9	13	27	14	71
Inglewood.....	7	13	10	9	13	52
Lancaster.....	2	6		4	2	14
Long Beach.....	6	+ 31	+ 38	+ 38	+ 38	141
Monrovia.....	7	3	5	2	1	18
Newhall.....			1		2	3
Norwalk.....	4	4	9	7	18	42
Palmdale.....				2		2
Pasadena.....	9	8	13	7	5	42
Pomona.....	2	1	5	2	4	14
Redondo Beach.....	+ 145	+ 118	+ 189	+ 151	+ 159	762
San Gabriel.....	35	+ 29	+ 36	12	18	130
Santa Monica.....	15	+ 18	+ 13	+ 11	+ 5	62
Watts.....	9	11	15	6	4	45
Whittier.....	3	11	6	7	7	34
Soldiers' Home.....		2	3			5
Total.....	417	475	541	413	418	2,264

¹ This table, showing the Japanese births by districts over the county, represents purely unincorporated territory. The reduction in some districts such as Belvedere in the number of births, means that certain territory in this rural district has been taken into an incorporated city. As the data, unfortunately, does not come to the health office from these cities, we can not correct this figure. The plus sign (+) means that there are more Japanese births in this territory than there are white births. It is almost impossible to estimate the population of the Japanese in the rural districts. From figures compiled for the entire county, we believe the birth rate per thousand to be pretty close to 64 for the entire district.

Births by race and year.

	1915	1916	1917	1918	1919	Total.
White.....	1,484	843	830	628	776	4,761
Japanese.....	417	475	541	413	418	2,264
Mexican.....	313	193	196	258	276	1,236
Other.....	18	8	4	4	4	38
Total.....	2,232	1,519	1,571	1,503	1,474	8,299

STATEMENT OF MR. GEORGE K. HOME.

Mr. Home being first duly sworn, testified as follows:

Mr. TAYLOR. Will you please state your age?

Mr. HOME. Forty-one years of age.

Mr. TAYLOR. You are chief of police of the city of Los Angeles?

Mr. HOME. Chief of police of the city of Los Angeles.

Mr. TAYLOR. How long have you been occupying that position?

Mr. HOME. One year.

Mr. TAYLOR. Were you a member of the police force before you became chief?

Mr. HOME. About seventeen and a half years.

Mr. TAYLOR. Seventeen and a half years?

Mr. HOME. Yes, sir.

Mr. TAYLOR. Of this city?

Mr. HOME. Of this city.

Mr. TAYLOR. Of course, you have had occasion to observe the Japanese people in the city of Los Angeles?

Mr. HOME. Yes, sir.

Mr. TAYLOR. Will you please state to the committee your conclusions as to their tendencies to commit crime in comparison with the white people or other foreign races that are here in Los Angeles?

Mr. HOME. I think it would be about on a par.

Mr. TAYLOR. About on a par?

Mr. HOME. I think so.

Mr. TAYLOR. About how many Japanese have you in Los Angeles, Chief?

Mr. HOME. There are probably about six or seven thousand right in Los Angeles City, and radiating from Los Angeles City probably between twenty and thirty thousand, I should judge, in the county.

Mr. TAYLOR. Are they segregated here?

Mr. HOME. Pretty well; yes. We have a Japanese colony along north of First and east of Los Angeles Streets. It runs up close to Chinatown and takes in about an area of six blocks.

Mr. TAYLOR. Do you find, Chief, that they are making any efforts to Americanize—those that are here in Los Angeles—or assimilate with our people? I mean by that, do you find that they are adopting our customs and habits and standards of life, or are they continuing to practice oriental customs?

Mr. HOME. That's rather a hard question to answer. They are becoming more or less able to speak the language and able to conduct business, but it does not seem to me that they are becoming citizens or becoming with any particular allegiance to our country.

Mr. TAYLOR. Do they seem to be interested in our institutions?

Mr. HOME. Only as it affects them and their betterment. I don't see that it is so from a standpoint of helping the United States any.

Mr. TAYLOR. What class of business are the Japanese who are here in the city engaged in?

Mr. HOME. Well, most all businesses—gardening and commercial businesses among themselves; they run little stores—fruit stores—and there are quite a number of them engaged in produce of all kinds. They are pretty well in all businesses, all classes of business.

Mr. TAYLOR. Do you find many of them industrial workers?

Mr. HOME. Very few of them.

Mr. TAYLOR. Most of them are truck gardeners?

Mr. HOME. Most of them are truck gardeners, yes; or similar lines of work.

Mr. TAYLOR. There has been a tendency on the part of a good many people to leave the farms and the truck gardens in recent years, has there not?

Mr. HOME. I wouldn't think so.

Mr. TAYLOR. Do you consider that they are filling a want here in your county; that is, that they are supplying a need that otherwise would not be met?

Mr. HOME. No; I feel that they are rather usurping one.

Mr. TAYLOR. You think if the Japanese were not here cultivating the truck gardens, that the white man would cultivate them and would produce in equal quantities?

Mr. HOME. Undoubtedly so.

Mr. TAYLOR. Then you don't think he is an economic necessity?

Mr. HOME. I do not.

Mr. TAYLOR. Now, was there anything further you would like to state?

Mr. HOME. Nothing at all; no, sir.

Mr. TAYLOR. If you would like to supplement your statement later on, in the next day or two, will you prepare it and file it?

Mr. HOME. I will be very glad to do so.

STATEMENT OF MR. JONATHAN KIRKPATRICK.

Mr. Kirkpatrick, being first duly sworn, testified as follows:

Mr. TAYLOR. Did you hear the doctor's testimony a minute ago [referring to Dr. Pomeroy]?

Mr. KIRKPATRICK. Yes, sir.

Mr. TAYLOR. Now, omitting the testimony of the same character that he gave, will you please give such additional testimony as will enlighten the committee on this situation?

Mr. KIRKPATRICK. Well, as to this individual case of the sewer farm, I wish to state that this man was repeatedly warned, not only in English, which he speaks very fluently, but also it was caused to be told to him in Japanese. I also went to his attorney, who also communicated with him, so he understood it thoroughly. He shipped from there four carloads, two carloads of which I have the record, and turned it over to Mr. Winslow, the Federal pure food man. One car went to River Bros., in Kansas City, and one—that's River Bros., in Chicago, I believe. This rhubarb that was sent out—

Mr. TAYLOR (interrupting). We don't think there is any question of this particular case. We don't dispute it at all, and corroborative evidence wouldn't be worth anything to the committee.

Mr. KIRKPATRICK. I merely wanted to bring out the point that he had been repeatedly warned.

Mr. TAYLOR. We have no doubt about that.

Mr. KIRKPATRICK. I also wish to state: Here is the record of my criminal docket here, and 12 of the last 30 cases that we have are against Japanese engaged in food lines.

Mr. TAYLOR. Well, 30 cases of what, now?

Mr. KIRKPATRICK. Of breaking the food laws of this State.

Mr. TAYLOR. Is that confined to this county?

Mr. KIRKPATRICK. Yes, sir; the rural districts not inside of any incorporated city. These were rural stores. These rural stores handled to a very large degree things imported from Japan—things that are very interesting.

Mr. TAYLOR. Now, you say 12 out of 30. What is the percentage of Japs engaged in this business, as compared with the Americans, the whites?

Mr. KIRKPATRICK. From an estimate, a fair estimate, I should judge about 10 per cent.

Mr. TAYLOR. About 10 per cent?

Mr. KIRKPATRICK. About 10 per cent.

Mr. TAYLOR. Then the percentage of violation is very high?

Mr. KIRKPATRICK. Yes; the percentage of violation is very high. One thing is that it is almost impossible, in a Japanese restaurant, to

keep a Japanese from keeping his meat—going and buying perfectly good meat at a store and then keeping it in his ice box till, what he says, it is tender. They tell me the reason they do that is that over in Japan it is customary to leave it till they can pull the bones out of it. Over here in this country we don't do that. I don't know that that's true in Japan, but I have been merely told that by Japanese. But they will buy the cheaper cuts of meat, in the Japanese restaurants, and keep them in the ice box, where the refrigeration is only partial, until it gets tender. That's for their stews, and so on, and so forth. I have to continually watch those ice boxes. And, as Dr. Pomeroy brought out, we don't want to have to place police protection around these places in order to have them live up to the regulations, but it should be a question of honor. We are trying to educate them. These men do not understand our language, but I go to a good Japanese stenographer—of which there are a great many in town—and I go into the office and pay her 25 cents and she writes anything I tell her to. Of course, I don't know what she writes; I don't know whether she writes what I tell her to or not, but I suppose she does. A great many questions are coming up continually, and I have gone to them with these things in Japanese, so they will thoroughly understand what is required of them, and then they will say, "Yes; yes," and then don't do it. As, for instance, in the roadside stand between here and the beach. We require in this State that berries and other things as are commonly eaten raw be protected from flies, dust, and other contaminating things. I have gone along there and told these Japs, and also given them the statements in writing, in the Japanese language, to keep that covered up with glass or with a net or fly protection of some sort or other, or have a large electric fan blowing over them, because there is electricity in all those stands. The word we use there is "Hioku," which means "flies." It is a Japanese word—I have learned a number of them. And they will see what I mean and go and buy a net and put it on, and then you go on down and come back in about two hours and it is not only off of there—which might have been blown off by the wind—but it is folded up and put in the back room.

Mr. TAYLOR. In its final analysis, Mr. Kirkpatrick, you really believe the Japanese don't have any understanding or appreciation of our methods?

Mr. KIRKPATRICK. They understand it jolly well, but the minute they cover that up they see the people passing, and their attitude is, "Go on and arrest me; I make \$100 before I get into court; I don't care." He runs a risk of getting caught once in a while and having to pay a \$10 or \$15 fine, and the judges are always easy on them because they are Japanese and they think they don't understand.

Mr. TAYLOR. Now, here in your city and throughout your county, are the Japanese the only ones who do that?

Mr. KIRKPATRICK. Well, now, I don't wish to leave the impression that the Japs are the only ones to do that; Italians do this same thing; but you don't have to teach an Italian a lesson but one time.

Mr. TAYLOR. If that report gets out on them it looks like that would reduce the popularity of their wares.

Mr. KIRKPATRICK. They will resort to methods of fertilization that no other race will to produce big berries and big fruit, and people

will buy them. The tomato industry—I will call your attention to this, and I would be glad to show you some pictures and other things in connection with it.

Mr. TAYLOR. We would be glad to have you file them as an exhibit to your testimony.

Mr. KIRKPATRICK. We went out with Mr. Jones, of the Federal Department of Justice, on that. I discovered it first, and he was detailed to go out with me, and we found the Japanese repeatedly, all over the county, would pick tomatoes and throw them in the lot and plow them under, and we found canneries which had been running a 24-hour day, in three shifts, shut down, and one of them is the largest single tomato cannery west of the Mississippi. They can a great many tomatoes, and when these tomatoes were plowed under they had to shut down, and they went to these Japs and made them a liberal price, and they said, "No," and last year the price at the platform was \$8 a ton, and this year they are demanding \$20 flat; it don't make any difference what the grade of tomato is. I had three other men with me from the canneries, thinking it might be some trouble between them and the Japs—the Japs had entire charge of the tomato industry, so far as I know, last year—and we went out there in the field and talked to them about it and told them the canneries were shut down because they couldn't get tomatoes, and they said they wouldn't take less than \$20, and they showed us some sort of a contract they had with the California Tomato Growers' Association, I believe they call themselves, that they would not sell for less than \$20, and right there before us the cannery men offered \$14 for the Early Annas—those are the soft or graded tomato that are used to make purée, and things of that kind—they offered them \$14 for that and \$18 for the Stones, and they absolutely refused it and continued to plow them underneath. I think the great trouble is that they are allowed to enter into contract and dominate our prices of agricultural products here, and they do just what they please.

Now, as to one other thing I want to touch on, if you don't mind. The words "Boos Bros." has been used here, and I want to say in justification of Boos Bros. on those blackberries that they got: They had a special permit to use these blackberries under certain conditions, or under a guard, to be shipped to a cannery, where they are sterilized for at least 30 minutes at a temperature greater than 300° F. in a retort, so consequently they are thoroughly sterilized. They took them that way to a cannery and then shipped them to the L. A. Cold Storage Co., and Boos Bros. bought these, I believe, in absolute ignorance and took them to their place of business. I have the letter from them stating that they bought them at the L. A. Ice & Cold Storage Co. thinking that they were getting [producing papers]—these are the receipts here. That letter is a circular letter, I believe, from them, although I would like to keep that for a permanent record in my file. I would like to have you read it. You see, there at the cannery they are only worth 10 cents a pound, and at this time they were worth 20 cents for 12 ounces wholesale price when sold otherwise. So that illustrates the point I intended to raise in connection with the matter. I think that the greatest objection is due to the fact that they are getting planted firmly in our soil here, and it is getting to be a vastly difficult problem, more so than the Negro was in the South, where I came from.

Mr. TAYLOR. You think the methods of the Japanese are dominating?

Mr. KIRKPATRICK. Just let me tell you in regard to the poor white farmer competing with the Japanese: The poor white farmer has a certain standard of living, as we call it—American; he tries to keep his wife at home and to give his children the moral and physical stamina necessary. The Japanese people come over here, and their family go out there and work in the fields, and even the babies go, too, and they keep the babies right out there in the fields while the mother is working—picking blackberries or strawberries, or whatever the case may be. They carry the whole family out there to work. Even a child 6 years old is right out there helping, carrying the trays backward and forward and helping every other way there on the farm. The white farmer, in order to compete with him, will have to give up his American methods and go down to that primitive method where all work in the field together, and that will stop the education of the children in the farming districts of the white people, and the white people will have to starve to death or get off the farm—they can not compete.

Mr. TAYLOR. You find—that is what I was about to mention—that the Japanese can live on a great deal less than the white man.

Mr. KIRKPATRICK. Yes; he can live on infinitely less; and then, again, he ships over from Japan his dried fish, and all variety of things intensely interesting, I must admit, go into the Japanese stores—stuff that looks like driftwood; just about as hard—everything from shrimp to whale, and all manner of seaweed, shipped over here dry, and produced very cheap over there; and they sell everything salable and live on the trash.

Mr. TAYLOR. Now, Doctor, we are very much obliged to you. If you would like to make a supplemental statement touching any feature of this Japanese investigation, would you prepare it and file it?

Mr. KIRKPATRICK. I want it distinctly understood, gentlemen, that I have no prejudice against the Japanese as a people; it is only when they encroach upon our Americanism that I object.

STATEMENT OF MR. EARL S. PARKER.

Mr. Parker, being first duly sworn, testified as follows:

Mr. TAYLOR. Give the stenographer your name.

Mr. PARKER. Earl S. Parker.

Mr. TAYLOR. You live in Los Angeles, do you, Mr. Parker?

Mr. PARKER. Yes, sir.

Mr. TAYLOR. How long have you lived here?

Mr. PARKER. About six years, with the exception of a short time I was over in Japan and Siberia during the war.

Mr. TAYLOR. What business are you in here?

Mr. PARKER. Teacher in the Manual Arts High School.

Mr. TAYLOR. You say you spent some time in Siberia and Japan?

Mr. PARKER. A short time; yes, sir—about six months.

Mr. TAYLOR. Six months there?

Mr. PARKER. I was six months gone from here; not quite that long in those countries. I was six or eight weeks in Japan, and the rest of the time in Siberia.

Mr. TAYLOR. You were over there merely as a tourist?

Mr. PARKER. No, sir; I went in the war service, with the Young Men's Christian Association.

Mr. TAYLOR. War service?

Mr. PARKER. Yes, sir.

Mr. TAYLOR. Have you been teaching in the city schools of the city of Los Angeles six years?

Mr. PARKER. No; I haven't been teaching all that time. This is my fourth year teaching.

Mr. TAYLOR. You have made a study of the Japanese question here in California?

Mr. PARKER. To a considerable extent.

Mr. TAYLOR. Will you please give the committee the benefit of your experience and observation of the Japanese?

Mr. PARKER. I have prepared some charts, gentlemen, showing certain things in connection with the population and the land question, and I have also prepared quite an extensive statement which I would like to read to you, and I have cut out certain things after the hearing last night, and added certain other things, and it isn't exactly in shape to hand to the stenographer, but I will get the data in shape and take it up with him later. I have arranged with him to take care of this for me when I can arrange it.

Before starting this I would like to make one statement in a preliminary way to you gentlemen regarding the difficulty that we who feel at all friendly toward our alien citizens have in getting any considerable number of people to come here and testify as we know a great many of them feel. You remember last night I asked one question——

Mr. TAYLOR (interrupting). There is one thing that I would like to make clear now, and that is that we are not trying to take a census of those in California who favor the Japanese and those against him. If we did, of course, it would be a 5-year job. What we are trying to do is just to get the facts as they bear on the Japanese question.

Mr. PARKER. I just wanted to tell you one thing——

Mr. TAYLOR. I would like to complete this. From witnesses who are in the best position to know.

Mr. PARKER. Do you want the statement from me?

Mr. TAYLOR. Yes. I suggest, if you would like, that you rewrite your statement and hand it to the stenographer, and let him include it as the rest of your testimony in the case.

(The statement of this witness was afterwards dictated to the official reporter, and is here set out:)

In appearing before you, I shall presume to speak only for myself. I know that thousands in California feel much the same as I do, but on account of the side of this question which I propose to present being the unpopular side, they prefer to keep quiet. Only a few days ago the president of one of our largest corporations told me he was opposed to the radical measures advocated by Senator Phelan and others, but he did not want to appear before you, for he is a landowner and leases to the Japanese, and this would give Senator Phelan a chance to make unkind and uncomplimentary remarks about him.

Gentlemen, I have always regretted that I was unable to own a piece of land in what is to me the greatest State in the Union, but if the possession of money and land would make me afraid to stand up and speak for what I believe to be right, God helping me, I hope to die a pauper.

With your permission, I shall discuss this question in a purely local sense, and then, if I may, I would like to make a few remarks relative to the Japanese problem outside the State of California, as it is likely to affect us as a Nation.

The population of the United States has increased about 15,000,000, or 16 per cent, in a decade, and the rural or farm population has decreased in about the same proportion.

Farming States, like Iowa, have actually lost population in the last 10 years, due to the fact that they have no large cities to absorb the movement from the farms.

By the way, I was born on a farm in Iowa—and a fruit farm at that—and lived there 28 years.

The States with large cities are little better off, for the cities are increasing in size at the expense of the rural communities, and the problem of feeding the growing cities with a decreased army of food producers is a hard one.

Improved machinery, good roads, better means of travel, communication, and transportation, with the soaring prices of all products, should make farm life more attractive, but, so far, all these things have failed to hold young men on the farm, and higher wages, shorter hours of labor, and better working conditions serve to keep the city man from becoming interested in farm work.

Los Angeles County contains 2,002,880 acres of land, of which 2,082,304 acres are listed as fit for cultivation. Due to the desire of people for urban or city life, a great deal of this land is used for city and town sites. You will find that shown on the accompanying chart, marked "I." I have drawn this to scale. This information was gathered from State reports which I find in the City Library; 757,985 acres are listed as farm lands, and of this, 418,998 acres are classified as improved farm lands, leaving a total of 338,987 acres, or 44 per cent, of the farm land unimproved.

The number of acres of improved farms in the county decreased 100,000, or approximately 20 per cent, between 1900 and 1910, and a further decrease will be shown when figures for the past 10 years are available.

In other words, 150 square miles of land that was farmed in 1900 has been cut up into town lots and sold, or is being held by speculators.

All are agreed that the land is and must continue to be the source of our food supply, but unfarmed land or land indifferently farmed will not lower the cost of living.

There is no one entitled to more encouragement to-day than the man who is making two blades of grass or two bushels of potatoes grow where one grew before. In these days of food scarcity, when millions are facing starvation, the man who reclaims an acre of ground and makes it produce enough for his own needs and a little more, is of greater value than anyone engaged in speculation.

America has been rich in lands and correspondingly wasteful in the manner of handling them. Many acres have been used to produce what in other lands was produced on 1 acre.

Our growing population now bids us raise more on the acre. Our agricultural schools are showing us how, and many of our boys are learning the new and improved methods of soil cultivation. These boys expect to go out as well-paid superintendents and overseers, and not as working farmers.

There are no workers to be had. Farming is hard, physical labor, not necessarily unpleasant, if conditions are right, but hard work nevertheless. Now, the facts are that in order to learn to really like physical labor the habit must be acquired before the age of 17 years, or work of a more sedentary nature will be chosen in the great majority of cases.

This morning I stepped over to the Merchants' National Bank and met one of the boys who is taking the agricultural course in the Manual Arts High School. He is one of our best students and very enthusiastic about farm matters. I was very much surprised when he told me that he was working in the bank. I told him that I should have expected him to find a job on the farm for the summer, but he explained that his idea was to work until he had money enough to go on a farm with machinery to work it, and do the superintending, while some one else did the hard work.

The average American farmer up to a few years ago did not have many of the advantages of education and his life was one of hard work and privation. The increased prosperity that has come as a result of his industry has made possible better opportunities for his children to acquire an education, and naturally he has desired these things for them.

The result is that the great majority of our boys are in school during the years when they are most likely to learn to like work such as is usually required on the farm, and they seek other forms of occupation when the school course is finished.

This condition is universal. According to a dispatch published in the Times of July 8, 2,400 farms in the State of New York are idle and producing nothing but grass and weeds because of no one to work them. The dispatch further states that farm population has fallen off 12 per cent in 12 months, and that 72 per cent of the people now reside in cities, as against 30 per cent 40 years ago. The prediction is made that we will learn through hunger that continued consumption without production is impossible. Additional warnings were that we might pay \$5 for wheat within five years, on account of the 40 per cent decrease in wheat supply and the 25 per cent decrease in wheat acreage. The country also has 6,000,000 fewer hogs this year than last, and we are told to look back through history to ancient Italy and Babylonia to learn the fate of nations whose consumption of food exceeds its supply.

Mr. Cochran, teacher of agriculture in the university, this city, advises me that 50,000 tons of sugar beets spoiled on one dump in Minnesota on account of no labor to handle them.

In the campaign of 1900 or 1904 Theodore Roosevelt made a speech in Minneapolis in answer to one of Bryan's issues—militarism. He said that our Standing Army numbered about 80,000, with no intention of increasing it, whereas the population of the country was over 80,000,000. In the audience assembled to hear Mr. Roosevelt were about 40,000 people. He had four soldiers in full uniform, with guns and bayonets, march across the stage, and, to illustrate the control of the civil over the military authority in this country, he put them through the manual of arms, etc., and then explained to the audience that the soldiers on the stage were to the audience as the Army was to the whole people, and asked the audience if they were afraid of them.

With this illustration in mind, please note the following:

In Los Angeles County is a population of about 880,000, and of this number approximately 20,000 are Japanese, or 1 Japanese for every 44 other persons.

Japanese own or lease $1\frac{1}{2}$ acres for every 98 $\frac{1}{2}$ owned by others. Of the farm lands, Japanese own and control 6 acres to every 94 acres owned and controlled by others. Of the improved farm land, Japanese own and control 10 acres to every 90 acres owned and controlled by others.

There are only 2,500 acres actually owned by Japanese in Los Angeles County, or less than one-third of an acre out of each 100 acres of farm land.

I had to crowd over into the edge of Kern County just a little bit in order to make up the full 2,500 acres, and while looking up matters across the border I discovered 48,000 acres of land owned by the Kern County Land Co., the great majority of which is not under cultivation and much of it is listed for taxation at 50 cents to \$1.50 per acre. This land is being sold at an enormous price, and in no case is any of it being offered for less than \$85 an acre.

Surely the proportions are not such as to cause undue alarm. The franchise is denied them, and it is impossible, according to present laws, for them to buy more land, and the restrictions on the leasing of land are such that all the advantage remains with the American, and the placing of further restrictions is entirely in the hands of the Americans.

The total amount of land owned or controlled in the county by Japanese is about 40,000 acres, and the land listed as farm land but unimproved and in the hands of speculators is about 339,000 acres, or more than 8 acres for every 1 owned or leased by the Japanese.

A few corporations in Los Angeles County own practically as much land as is owned and controlled by the 20,000 Japanese, and no serious attempt is being made to cause that land to produce more than a nominal crop. This land is being held for an enormous price, and the tax valuation of the land is all out of proportion to the price asked when any of it is placed on the market.

Every acre of land held by the Japanese is farmed intensively, because the occupants have been trained in the hard school of experience and have learned how to get out of the land far more than the American farmer can or will, and still he keeps the land in good shape and able to produce.

Japan is a small country, less in area than California, and only about 17 per cent of her land is fit for cultivation, whereas 23 per cent of California land is tillable. In spite of the density of population, they have for thousands of years made a soil not naturally productive yield a harvest sufficient for their needs.

If you are a reader of the writings of Sam Blythe, you have doubtless recognized in Los Angeles a bug or pest which thrives in the climate of southern California known as real estate agent. They toil not, neither do they spin; but Demosthenes in all his glory, or W. J. Bryan at his best, could not talk like one of these.

You will find them at every turn in our fair city, and will be importuned to accept tickets for a free ride in the rubberneck busses to the harbor and other places where land is for sale.

Thinking, perhaps, that the chamber of commerce, in the rush of other matters, had not provided sufficient entertainment for you gentlemen, I collected some tickets as I came down the street this morning, which will give you free rides and free lunches as guests of some of our real estate men [handing a bunch of real estate tickets to Congressman Taylor].

We have a law in California requiring that all dangerous animals, including bulldogs and real estate agents, be registered. There is a book published by authority of the State, which contains the names of all the registered real estate agents, and in it I find over 7,000 names of firms and agents listed from Los Angeles County alone. It is a well-known fact that many are not registered, and the stenographers, clerks, ticket peddlers, and rubberneck-auto drivers will easily bring the number of men connected with the real estate business up to 10,000. Most of these men have families, and it is conservative to figure that 35,000 people in Los Angeles County are dependent for their living on the profits of this business.

Now, this is almost double the total Japanese population of Los Angeles County and furnishes another and most excellent reason why we should keep the Japanese on the land; otherwise, the price of produce would be so high that a lot of real estate agents would starve to death. At the same time it suggests a possible solution. If some one should induce the 10,000 real estate agents, ticket peddlers, and rubberneck-bus drivers to move on the land, we might see our way clear to dispense with the Japanese farmer. The problem of street congestion and, to a certain extent, our housing problem would be solved at the same time.

The Japanese farmer excels in production of small fruits and vegetables, which require handwork. There has been notable improvement in the breeding of fruit and vegetables during the past few years, but little change in the kind of work necessary to produce them. They require infinite care and patience, and our American farmer is, so far as possible, a machine farmer, and it will take a thousand years in the hard school of necessity to perfect him in the line of work at which the Japanese now excel.

There is no question that California and its opportunities belong first to the native sons and daughters, but opportunity means less than nothing to a man or woman who is not able or willing to take advantage of it.

The American has no desire to go on the land in sufficient numbers to produce the crops necessary for the maintenance of our growing population.

Charts submitted (not printed herein), numbered I, II, III, IV, and V, illustrate the comparisons I have just quoted of land and population.

Competent experts have estimated that two or three times as much land would be necessary for Americans to produce the same amount of food, and an attempt to contract with American farmers to produce fruit and vegetables in anything like sufficient quantities to supply the market is an utter impossibility. It is not a question of Japanese competition, but enough working Caucasians are not to be had.

The charge is frequently made that the Japanese control the market and destroy vast quantities of fruit and vegetables in order to keep up the price. The facts hardly bear out the statement. If such a condition exists, it is plainly the duty of our officers charged with law enforcement to prosecute the guilty ones. I have heard it rumored that the district attorney in our own city is not averse to a little favorable publicity, and with the present state of public opinion in California I know of nothing more calculated to increase his popularity than the successful prosecution of Japanese for conspiracy to control markets and keep up prices.

George Shima, whose guests you were a few days ago, has been frequently charged with controlling the price of potatoes, and I think any man who could prove that charge would have taken a long step toward the governor's chair or a seat in the United States Senate; and I have reason to believe that certain of our prosecuting attorneys would be glad to render any service to the dear people which might merit such a reward. The nearest any of them have ever

been able to come to a successful prosecution has been to convict a few berry growers of short-weight boxes or putting the largest berries on the top.

W. E. Brown, father of the State commission market bill now before the people, says that 70 per cent of the dollar paid by the consumer for farm produce now goes to the middleman. If this be true, we must look elsewhere than to the producers of our fruit and vegetables for the profiteer. I have carefully investigated, and I do not believe there is any kind of an organization among the Japanese for the control of the market. In order to evade the laws on our statute books regulating these things our great corporations have been compelled to employ the shrewdest attorneys and to spend millions of dollars, and it is inconceivable that a few Japanese fruit and vegetable growers and farmers could arrange a deal of this kind. One place where they would be sure to be caught would be through the income-tax reports, for American accountants are invariably employed to make out these reports. Furthermore, there is no record of a conspiracy including any considerable number of people being kept secret for any great length of time.

A great deal of fuss is being made over the fact that there are 250 Japanese stores in Los Angeles selling groceries. Investigation shows that these stores have an average capital of less than \$500. All of their merchandise is bought from American jobbers, and it is necessarily bought in small quantities. The only reason they are able to do business successfully is because they work hard, keep their stock neat, and know better how to take care of the fruit and vegetables. I sometimes trade with them, as do thousands of other Americans, for the reason that the Japanese proprietors are courteous and act as though they really appreciated our patronage and are anxious to serve us.

We have in our Japanese farmer an asset little realized, and good business dictates that we hire some one to do for us the thing we can not or do not care to do for ourselves.

I should like to read into the record a statement regarding the destruction of crops by the Japanese. The witness from the Farm Bureau last night stated the bureau had carefully investigated the charge that Japanese were destroying crops in order to keep up the price, and found there was no justification for the charge. In spite of this report, one of the other witnesses this morning testified that crops of tomatoes had been destroyed. Admitting that this might be true in individual cases, the remedy clearly lies with our officer charged with law enforcement, but I know of no Japanese ready to plow his crops under if he could sell them so as to bring in to him an extra dollar.

I want to speak just a little about the birth rate. In Los Angeles County there is a Japanese population of about 20,000, made up as follows: Women, 4,900; children, 6,200; men, 8,800. Practically all women are of child-bearing age at present. The anti-Japanese press claims a birth rate among them of 65 per thousand, which I am willing to admit is substantially correct. Figured in percentages, the rate seems high, but if you will stop to consider that the proportionate number of women of child-bearing age to the total Japanese population is much greater than the number of American women of child-bearing age to the total American population, it gives the matter an entirely different look. Multiplying the birth rate of 65 per thousand by the number of thousand Japanese, we get a total of 1,300 per annum for the county, which is substantially the same as official figures, and shows that there is one child born every three years for each woman of child-bearing age. The figures for the American birth rate are 14 per thousand, which gives a total of 12,320 per annum in the county, which is substantially the same as the official figures. Now, among the Japanese at the present time, due to conditions, one out of four of the Japanese inhabitants is a woman of child-bearing age, while only one out of eight of the Americans is capable of bearing children, or about 110,000. Figuring on the same basis, we find that the American women of child-bearing age give birth to a child once in eight years. Now, I am willing to leave it to the judgment of the committee whether the birth rate among the Japanese is particularly high, or whether the American birth rate is extremely low.

In the matter of charges that many Japanese are unlawfully in this country, this can be easily regulated by a law requiring all Japanese to register and carry with them at all times an identification card, which they would be required to show to officers on demand. Surely, if we are able to enforce a law requiring registration of bull dogs, real estate agents, and other pests, we would have little trouble in enforcing a law requiring the registration of the Japanese.

Now, I would like to put in just a word in explanation of picture brides and marriage customs in Japan, which, perhaps, will make this practice seem less objectionable. I recently wrote an article on marriage customs in Japan, after making careful inquiry regarding these practices. There is little or no sentiment that enters into the marriage arrangements among the Japanese in their own country. The marriage is arranged invariably by the parents or mutual friends of the parties, and inasmuch as Japanese children are brought up to strict obedience, they have very little say about the selection of their life partner. Sometimes, if the parties live at a distance, the marriage is arranged by the exchange of photographs, the same as in the case of our so-called picture brides. There is no country in the world where freedom of choice is so universal as it is in America, and we can not hope to enforce upon our alien citizens the immediate adoption of our liberal standards of courtship. The Japanese, in the picture-bride marriages, are only carrying out the custom prevalent in their own country. I have inquired among our Japanese citizens, and find that the boys and girls born in this country carry on their courtship much the same as our own American boys and girls, with little or no interference on the part of the parents. Standards are changing in Japan, due to contact with the outside world, and it is only a question of time until European and American ideals and customs will prevail there as they do here.

Mr. TAYLOR. Now, professor, would you say the Japanese people in your county here, and in California generally, are interested in American ideals and institutions, and do they show a tendency to Americanize?

Mr. PARKER. Yes; and the second generation insists on houses fitted up in American style, and on wearing American clothes, and the younger Japanese want their automobiles and American standards of living, just as much as our own boys and girls. Our present land laws which forbid a tenure of more than three years on the land are, to a large extent, responsible for the poor housing conditions which you see in the Japanese settlements, but we can regulate this absolutely through our housing commission, and at the same time we can control the hours of work for minors and women, the same as we have done in certain industries among our own people.

Regarding the loyalty of the Japanese citizen to Japan, I admit everything that our opponents say regarding the old traditions about the Mikado, and I want to say to you that the Japanese of late years is entirely different from the Japanese of a few years ago, as shown by the struggle now going on in Japan for universal suffrage and the fact that Parliament is being compelled to constantly extend the suffrage.

The Japanese are unquestionably interested in American ideals and customs, and it was necessary for me to go to Japan to learn from a door boy at the Grand Hotel in Yokohama the real significance of Commodore Peary's visit to Japan. The study of English is compulsory in all schools in Japan, and this boy explained to me the things they were taught about America, and told me how Commodore Peary came, bringing with him printing presses, improved machinery of every kind, and held a sort of industrial exposition demonstrating to the Japanese how they might be benefited through selling their products to us and receiving in return from us the things we had to offer.

Mr. TAYLOR. In your travels through Japan, did you observe any feeling of antipathy on the part of the Japanese people for America or the United States?

Mr. PARKER. No; rather a feeling of annoyance at some of the things done by the people of California, but the great majority of the

people in Japan do not believe that the United States as a whole shares in the prejudice so evident among the people of California.

Mr. TAYLOR. Now, don't you regard this Japanese question as more or less unsettled at this time, and don't you think it would be well for the United States to exclude immigration for a period until we can thoroughly test out and demonstrate the assimilability of the Japanese?

Mr. PARKER. I have a constructive program for this proposition, which I can give you in a very few words.

Mr. SWOPE. We would be very glad to hear it.

Mr. PARKER. I am in favor of absolute restriction at the present time of the laboring classes, and I think I speak for 90 per cent of my Japanese friends.

Mr. TAYLOR. Well, you understand that under the gentlemen's agreement we have that exclusion now and have had it?

Mr. PARKER. And I am in favor of continuing it, and if there is any unlawful entry, to so enforce the immigration laws as to absolutely prohibit it. You must recognize that there are 20,000 Japanese in this country, and that the marriage state is the natural state, and until such time as it seems advisable to allow marriages between Americans and the orientals, some provision must be made to allow these men to acquire helpmates and companions.

Continuing the constructive program, I am in favor of strict observance of our treaty obligations, and absolutely fair and impartial treatment to every Japanese now legally in the United States. If we made a bad bargain when we allowed them to come in here, we must abide by that bargain, for it is a poor rule in law that would require a man only to keep his contract when it is profitable to him. If this is done, and notice is served by the national lawmaking body on the politicians and agitators in California that they must quit making the Japanese question a football of politics, the question will soon settle itself. I believe, with Gov. Calvin Coolidge, that "Men do not make laws. They do but discover them. Laws must be justified by something more than the will of the majority. They must rest upon the eternal foundations of righteousness. That State is most fortunate in its government which has the aptest instruments for the discovery of laws."

Mr. TAYLOR. Mr. Parker, we want to thank you for your testimony, and if you want to make additional remarks, you can prepare that and hand it to the stenographer.

Mr. PARKER. There are a few other things I want to read into the record, including some quotations from Mr. Roosevelt, Mr. Lansing, Mr. Root, and Mr. Gerard.

Col. Theodore Roosevelt said:

Yet, at this very time, when Japan's sons are fighting beside ours in the waters of the Mediterranean and the Bay of Biscay and the North Sea and in the air over the western front, there are blatant Americans who have served Germany against America, who have played the German game to the limit, by striving to make trouble between Japan and the United States; by seeking every way to rouse suspicion and distrust of Japan in the United States; and by doing all that malevolent and unscrupulous baseness can do to taunt Japan into hostility to our country. There are in this country certain demagogic politicians, certain agitators seeking notoriety, and certain conscienceless and sensation-mongering newspaper owners and writers who are willing to make money or obtain preferment for themselves by any appeal to distrust and suspicion, no matter what infinite harm it does to this country. These sordid

creatures have worked hand in glove with the scarcely more sordid creatures who are paid by Germany in downright cash to advance Germany's aims, whether by striving to provoke an ill will that might eventually produce war between the United States and Japan or in any other fashion. They have been guilty of conduct so shameful that it can not be too strongly condemned.

Continuing, Mr. Roosevelt says:

If any person thinks this is too strong a statement, I call his attention to the recent deliberate utterances of Secretary of State Lansing, ex-Secretary of State Root, and ex-Ambassador Gerard.

Mr. Lansing says:

There had unquestionably been growing up between the peoples of the two countries (Japan and the United States) a feeling of suspicion as to the motives inducing the activities of the other in the Far East, a feeling which, if unchecked, promised to develop a serious situation. Rumors and reports of improper intentions were increasing and were more and more believed. Legitimate commercial and industrial enterprises without ulterior motives were presumed to have political significance, with the result that opposition to those enterprises was aroused in the other country. The attitude of constraint and doubt thus created was fostered and encouraged by the campaign of falsehood which for a long time had been adroitly and secretly carried on by Germans whose Government, as part of its foreign policy, desired especially so to alienate this country and Japan that it would be at the chosen time no difficult task to cause a rupture of their good relations. Unfortunately there were people in both countries, many of whom were entirely honest in their beliefs, who accepted every false rumor as true, and aided the German propaganda by declaring that their Government should prepare for the conflict which they asserted was inevitable, that the interests of the two nations in the Far East were hostile, and that every activity of the other country in the Pacific had a sinister purpose.

Mr. Root says:

There never has been in this country, so far as my observation and reading go, any more dangerous and persistent misrepresentation regarding the relations, the purposes, the character of another country with which we have relations than in the case of the relations between the United States and Japan. I haven't the slightest doubt that the misrepresentations and the attempts to create a feeling among the people, who have it all in their hands now, the attempts to create bad feeling between the United States and Japan, have been very largely the result of a fixed and settled purpose, and that purpose, it seems to me, growing day by day more clear, was the purpose that formed a part of the policy of the great ruling caste of Germany, which is attempting to subjugate the world to-day.

For many years I was very familiar with our department of foreign affairs, and for some years I was especially concerned in its operation. During that time there were many difficult, perplexing, and doubtful questions to be discussed and settled between the United States and Japan. During that time the thoughtless or malicious section of the press was doing its worst. During that time the demagogue seeking cheap reputation by stirring up the passions of the people to whom it appealed, was doing its worst. There were many incidents out of which quarrels and conflicts might have arisen, and I hope you will remember what I say. I say that during all that period there never was a moment when the Government of Japan was not frank, sincere, friendly, and most solicitous not to enlarge but to minimize and do away with all causes of controversy. No one who has any familiarity at all with life can be mistaken in a negotiation as to whether the one with whom he is negotiating is trying to be frank or trying to bring on a quarrel.

That is a fundamental thing that you can not be mistaken about. And there was never a more consistent and noble advocacy of peace, of international friendship, and of real, good understanding in the diplomacy of this world than was exhibited by the representatives of Japan, both here and in Japan, during all these years in their relations to the United States. I wish for no better, no more frank and friendly intercourse by which Japan in those years illustrated the best qualities of the new diplomacy as between rulers.

Mr. Gerard says:

All during the winter of 1914 in Berlin Germans, from the highest down, tried to impress me with the great danger which they said threatened America from Japan. The military and naval attachés of the United States Embassy and I were told that the German information system sent news that Mexico was full of Japanese colonies and America of Japanese spies. Possibly much of the prejudice in America against the Japanese was cooked up by German propagandists, which we later learned to know so well.

Japan's friendliness and good faith were strikingly shown in the early days of the war, when the question arose whether, in case of war between the United States and Japan, Great Britain would be obliged to assist Japan. This was excitedly discussed here and in England. The proposed treaty of arbitration between Great Britain and the United States came up about this time, and it was found that such a treaty was precluded by the terms of the alliance between Great Britain and Japan. It was at Japan's request that the terms of her treaty with Great Britain be revised so as to remove the obstacle to the arbitration treaty, to which Great Britain consented. This was Japan's contribution to universal peace.

Regarding this, Viscount Ishii said in his address in the National Press Club in Washington: "Now, if Japan had the remotest intention of appealing to arms against America, how could she thus voluntarily have renounced the all-important cooperation of Great Britain. It would have been widely quixotic. Treaties are not 'scraps of paper' to Great Britain. Japan knew she could rely on Great Britain religiously to carry out her promise. It was my good fortune to be in the foreign office at Tokio at the time of the revision of the treaty of alliance with Great Britain, and, modest as was the part I took therein, I can give you the personal and emphatic assurance that there was at that time no one in the Government or among the public of Japan opposed to the terms of that revision. There is, one may surely be safe in saying, only one way to interpret this attitude of Japan. It is the most signal proof—if, indeed, any proofs are needed—that to the Japanese Government and Nation anything like armed conflict with America is simply unthinkable."

Under date of June 23, 1920, the press dispatches quote Dr. Henry Van Dyke, who had just returned from a trip to Japan, as saying:

The only hostility expressed by Japan toward the United States is displayed by a small and yellow section of the press.

I think the same can be said of the attitude of the United States toward Japan.

Now, gentlemen, I am in favor of freedom of the press, but I am reminded of a little story which illustrates my attitude. A gentleman remarked to his wife that a certain woman was very homely, and she retorted that it was a woman's privilege to be homely, to which he replied, "Yes; but some women abuse the privilege." Undoubtedly, some of our newspapers have abused the freedom which we have given them.

I want to remind you that our sale of merchandise to Japan last year amounted to the enormous total of \$326,000,000. In other words, Japan purchased from us \$5.46 per capita, and our purchases from Japan amounted to only \$1.99 per capita. Japan will continue to need many millions of dollars' worth of the things we are able to produce, thus affording employment to tens of thousands of Americans at good wages at the kind of work they like to do. Under no circumstances can we afford to stir up strife or allow the influence of other nations to cause us to forego the friendship and trade of a great and growing nation. A spirit of fairness and reciprocity should govern all our dealings with them. In the words of George Washington:

Observe good faith and justice toward all nations; cultivate peace and harmony with all; religion and morality enjoin this conduct, and can it be said that good policy does not equally enjoin it.

STATEMENT OF MR. B. HOUSSELS.

Mr. Houssels being first duly sworn, testified as follows:

Mr. TAYLOR. Give your name and address to the stenographer.

Mr. HOUSSELS. B. Houssels; Central Building, Los Angeles.

Mr. TAYLOR. What is your business?

Mr. HOUSSELS. Fishing industry.

Mr. TAYLOR. Where do you run your business?

Mr. HOUSSELS. In Los Angeles and San Diego, the places we operate our business, International Packing Association.

Mr. TAYLOR. What official position do you hold in that company?

Mr. HOUSSELS. I am president of the International Packing Association.

Mr. TAYLOR. Have you any information to submit on this question?

Mr. HOUSSELS. Yes.

Mr. TAYLOR. We would be very glad to hear from you.

Mr. HOUSSELS. I will just state it briefly.

Mr. TAYLOR. Yes; make it very brief.

Mr. HOUSSELS. And I would like to have the opportunity to file a brief.

Mr. TAYLOR. Yes; all the witnesses will have the opportunity of filing any additional data they may desire.

Mr. HOUSSEL. Our information has to do only with the fishing industry. It has been charged that the Japanese are violators of the law, and especially the immigration law. Our company has the largest number of Japanese fishing boats of any company here. I am also a member of the Southern California Fish Canning Association. They practically employ all the Japanese fishing boats. I have my first instance yet to know of a single complaint filed against a fishing boat for a violation of the immigration laws, much less a conviction. If there had been any violations of this law, certainly we would have had a single complaint in the number of years they have been fishing. Relative to violating the fisheries laws, they have violated them less than possibly any other class fishing. It has been charged that they get together and hold up the price and even destroy fish rather than let them go on the market at a lower price than their agreed prices. The fact is that the Japanese fishermen only produce about 7 per cent of the market fish sold in this section. They only own and operate one boat, one purse-seine boat, out of market. We can verify by the police department of the State Fish and Game Commission that the Japanese have not destroyed fish in order to put up the market.

The Japanese fishermen are albacore fishermen, and the canners depend largely upon albacore for their profits. As to the other fish they can, the canners are in their infancy, and it will have to be increased in order to make a profit. The albacore are caught by the Japanese fishermen on account of their technical knowledge, the avocation being handed down from father to son. They are experts in that line; and while there are as many boats possibly fishing for albacore among other nationalities as Japanese, the Japanese boats catch fully 80 per cent of the albacore furnished to the canners; and if they are restricted or prohibited from doing business, it would mean the curtailment of our business, if not destroying it.

We also hear charged that the Japanese are dishonest and don't carry out their contracts. It has been our experience since the business began that the Japanese are just as responsible and regard their contracts equally as well, or more so, than the other nationalities. Briefly, that is the statement, and I think it covers.

Mr. TAYLOR. Now, if you desire to supplement your statement with any written information, we would be glad to have you submit it. That's all.

STATEMENT OF MR. W. S. ROSECRANS.

Mr. Rosecrans, being first duly sworn, testified as follows:

Mr. SWOPE. Give your name and address to the reporter.

Mr. ROSECRANS. W. S. Rosecrans, Gardena.

Mr. SWOPE. What official position do you hold?

Mr. ROSECRANS. I am secretary of the Los Angeles County Farm Bureau, an organization which represents some 2,000 farmers in Los Angeles County, and I want to say only a few words to you. First, as to the conclusions which we have reached as an organization—and I speak for the organization, because not only by a ballot of the board of directors, but also by reason of a referendum which we took on the Asiatic questions, I am quite sure I can speak for what the members of our organization think of the Japanese problem. First of all, I want to state I have known the Japanese for many years, have had business dealings with them; that I have had no racial antipathy toward them whatsoever; that I have known among the Japanese those who were white in every respect except color; and that I have every respect for the ideals of Japan and the Japanese. My statements are not touched by any jingoism. I therefore will proceed to tell you what our organization adopted as its policy and why it adopted it.

After a lengthy discussion and after a ballot of referendum, we passed resolutions, in the first place, setting forth our policy as to the exclusion of Japanese—absolute exclusion. We favored that. In the second place, we favored the passage of an enactment which would prohibit the leasing of agricultural lands or owning of agricultural lands by Japanese. In the third place, we passed a resolution which would favor, if possible, the enactment of an amendment to the Constitution which would provide that the children of aliens ineligible to citizenship in our country should not become citizens by reason of birth in this country.

Mr. SWOPE. The organization favors, then, as I understand it, a constitutional amendment?

Mr. ROSECRANS. Our organization favors a constitutional amendment. That is the matter in the third place. The first stand is exclusion; the second is for nonleasing of land to Japanese; and the third is for preventing the children of Japanese from becoming citizens.

Mr. SWOPE. You would refuse the American-born Japanese a right, then, to own land?

Mr. ROSECRANS. We do. We would.

Mr. SWOPE. Does that represent your own personal views?

MR. ROSECRANS. No, sir; that represents the views of almost—I wouldn't say unanimous, but about a vote of 25 to 1 of our membership, which is about 2,000 members.

MR. SWORE. Well, do you share that opinion yourself?

MR. ROSECRANS. I do.

MR. SWORE. All right. Proceed.

MR. ROSECRANS. The reason we had this belief is based on a number of very important considerations. The first is this: The Jap does not contribute to the permanent agriculture of the county in which he resides. The reason he doesn't contribute to it is this: He farms the land as a renter; he moves from place to place; he farms it as intensively as he possibly can—and you can't blame him for that; he is there to make money—but the result is the land becomes deteriorated. Now, we all know the amount of land here at the present time in the hands of Japanese under lease or ownership is not so tremendous, but those of us who have been familiar—and I live in a vicinity where a great deal of land has been "farmed out" and has very small agricultural value, due to the fact that it was been worked to death by Japanese; the fertility has been farmed out of that soil, so that at the present time there is, at a very conservative estimate, by a survey made by us through the county horticultural commissioner, we estimated that at the present time there are some 50,000 acres now farmed by Japanese, some of the very best land. That represents one-fifth or one-sixth of the land farmed in the State. Our survey shows that the agricultural development on that land is not permanent, but that the land is deteriorated.

In the next place, one gentleman has said he didn't think the Japanese were treated fairly, and so they formed organizations. We, as American farmers, do not feel that we are treated fairly, because our competition with the Japanese is not fair. The Japanese works in the fields; he is a good, hard, tireless worker; his wife works in the fields; and many times I have known myself, from positive observation, the children work in the fields, many times at the ages of 7 or 8 years. I know positive cases like this: That an American farmer farming 60 acres employs his men to help him, instead of having his wife and children in the field—hires men to pick berries and things of that sort—and in the next field a Japanese is farming the same class of stuff and he has his wife and his two girls out helping him, and the American can not compete with him, because the Japanese has a leverage on the labor problem. There are only two ways in which we can compete with the Japanese; either their coming to our way of living, or our going back to their way of living, because we believe women and children shouldn't work in the field, and have laws regulating their work.

MR. SWORE. Just a minute. Has it been your observation that this child labor in the field and wives working in the field is a general rule?

MR. ROSECRANS. Absolutely.

MR. SWORE. And not an isolated case at all? A general rule?

MR. ROSECRANS. It is a general agricultural rule. In fact, the Japanese woman who does not work in the field, if her husband leases land, is exceptional. I have never known one that did not work in the field. I have had business dealings personally—this is aside

from the organization—I have had business dealings with some hundreds of Japanese in and around my ranch, so I know that to be a fact. That is personal. The children working in the fields—I don't say it is to their detriment to work in the fields, because I believe they are very sturdy and husky, but the competition, from an economic standpoint, is disastrous against the American farmer competing.

Now, in the third place, you will say, "Why are the farmers of Los Angeles County taking what you would term a radical stand against the Japanese?" I will say this: We believe that the young man who is growing up on the farm should be taught to stay with it, and we realize and we feel that one of the greatest dangers of the young American staying on the farm is the Japanese in our midst, because there is no question about it; we who have seen the Japanese come into Los Angeles County realize that fully. In my vicinity I saw the first Japanese come in 1904, and in my neighborhood, which represents an agricultural strength of 60,000 acres, 20,000 acres or over are now farmed by Japanese. I saw the first Jap come in there in 1904, and didn't know what nationality he was until I looked at him carefully, though I had seen nationals before that time. That has been 16 years, and they have cornered the land that is intensively farmed in that valley. There is some land not capable of intensive farming that they haven't got, but on that they only farm hay or grain.

Mr. SWOPE. What county is that?

Mr. ROSECRANS. Los Angeles County. So, without taking your time, as there are some things that I am going to file with you later, I wish to say that that is our belief, and that is what it is based upon. It is based upon Americanization. And furthermore, we believe our land is a heritage that should go to Americans. We feel that, if we let the Japanese come in and keep on coming in that there is a great incursion, and that they will gradually dominate.

Mr. SWOPE. What do you mean by "Americans"? Do you mean people born in the United States?

Mr. ROSECRANS. People born in the United States or people of the Caucasian race whom we can assimilate. We can not assimilate the Japanese. I want to tell you one thing further—but one point. Young Japanese born in this country or growing up in this country—I know of a dozen cases where they have been sent back to Japan to be educated. The Japanese wants to have his children educated in the customs of Japan, and don't want them to grow up as Americans; and I have known four or five young Japanese who will vote next year in my vicinity—they are 20, 19, etc.—and those boys are growing up just as Japanese—as other Japanese. They haven't American ideals or ideas. I don't believe the Japanese are assimilable with our people, racially or socially or any way.

Mr. TAYLOR. You think that, do you?

Mr. ROSECRANS. The East and the West are very far apart, I believe, and their basic ideals are in every way different.

Mr. TAYLOR. Do you think it is biological?

Mr. ROSECRANS. I think it is biological; yes. We feel the economic issue as farmers, and we feel that our economic ideals are to keep our young people on the farm, and that is the greatest problem the

American Farm Bureau faces to-day. We have 700,000 members, and our great problem in America is to keep the American boy on the farm. We are going to have a hard time doing it. We believe it is orientalism and unfair competition of that sort that tends to drive the boys and girls who are growing up away from the farms and to the cities, and that is another reason why we are opposed to the Japanese.

Mr. SWOPE. Are there any native American-born Japanese in the room?

STATEMENT OF MRS. MINNIE INUI.

Mrs. Minnie Inui, being first duly sworn, testified as follows:

Mr. TAYLOR. Please give your name to the stenographer.

Mrs. INUI. Minnie Inui.

Mr. TAYLOR. Where do you live?

Mrs. INUI. In Los Angeles.

Mr. TAYLOR. Where were you born?

Mrs. INUI. I was born in Carson City, Nev.

Mr. TAYLOR. Are you married?

Mrs. INUI. Married.

Mr. TAYLOR. What does your husband do?

Mrs. INUI. My husband is professor at United States College and Occidental College.

Mr. TAYLOR. Where is that college?

Mrs. INUI. Right here in Los Angeles.

Mr. TAYLOR. In Los Angeles?

Mrs. INUI. Yes, sir.

Mr. TAYLOR. You will have to excuse me; I am from farther south. Your parents were from Japan?

Mrs. INUI. If you will excuse me, Mr. Taylor, will you let me just give you my life's history? I think it is very important in order that the people here assembled, and you, too, may understand my situation.

Mr. TAYLOR. Were you educated in the American schools?

Mrs. INUI. I have never been outside of the United States. I was born in Carson City, Nev., of Japanese parents—both father and mother were Japanese. I was adopted at the age of 3 years by an American woman, and I lived with that American woman up to the time of my marriage. I was 20 before I ever spoke to a Japanese. I never played with anybody but American children, and I can confess to everybody here that during my life I have entertained a very strong race prejudice against the Japanese, and so, consequently, I can understand very specifically the race prejudice that is paramount in California. At the age of 20 or so—some few years ago—I was asked to teach in a San Francisco school which is conducted for the Japanese children. And here I wish to say, to refute the argument that I know has been put up about Japanese schools teaching only Japanese, that I can not speak a word of Japanese myself, and still I taught in this Japanese school. What must I have taught? I taught American—"My country, 'tis of thee"—and I taught the ideals of America, and I want every one of you to know it. And I want also you to know that the principal of that school is a Christian man of the Methodist faith.

Mr. TAYLOR. He is a Japanese, is he?

Mr. INUI. He is a Japanese. As for the Japanese teachings of the school, I know nothing of that particular school, because I was in no way connected with the Japanese. I also know that this school, which is in San Francisco—I can give you the address of the school—also employed one or two American teachers, whom they now employ. Then, after I taught in the Japanese school, I began to realize that the Japanese who are in America must become as nearly as possible like our own people, so I decided from that time to mingle with the Japanese as much as I could—I want you to remember that I do not speak the language—in order that I might inculcate in them certain ideals of America, certain customs, so that they might be able to be Americans; and, as one very prominent man in San Francisco recently said, “The more I saw of the Japanese the less they looked like Japanese.” And right there, gentlemen, you have the crux of the whole matter. If some of you men who are preaching anti-Japanese agitations would go into the Japanese homes and get next to the Japanese, I think that your ignorance would be somewhat enlightened. [Applause.] And I would like to ask of these honorable members of the Anti-Asiatic League how many of you, personally, have been in Japanese homes and have mingled with the people? I would like to ask that question.

Moreover, I wish to state that since I have been married I have been doing work among the Japanese toward making them better American citizens. And I also wish to state that as far as the agricultural lands of the Japanese are concerned there are in America 2,000,000 acres that can be made agricultural and that are agricultural. The Japanese have control of about 427,000. Where is the danger? What is the matter with the rest of the 2,000,000 acres of land? There was a point, and many points, made by the American Legion, which state that Japanese are keen competitors; but I want also to call your attention to the fact that a measure was on foot after the boys returned from the war—and, believe me, I was a patriotic citizen, too, and I am—I just want to call your attention to the fact that there was a measure on foot whereby the American Legion boys should go to the land. Did they go back to the land? Then, too, I want to state something about the picture brides. I myself do not approve of any form of marriage or anything like that which is so contrary to American customs; and still, on the other hand, I want to remind you that the conditions are such of the Japanese here in California that they can not marry like we do here and it is human nature that we should establish our homes. It has been argued—

Mr. TAYLOR (interrupting). Is there anything against a Japanese man in America marrying a Japanese woman in America?

Mrs. INUI. There is. There is a State law of California which states that any Japanese that is not eligible to citizenship can not marry.

Mr. TAYLOR. I understand; but do you know of any law in California that prevents a Japanese man in America marrying a Japanese woman in America?

Mrs. INUI. There is such a law. A Japanese man can not marry a American woman.

Mr. TAYLOR. I said “Japanese woman.”

Mrs. INUI. Oh, I see. I beg your pardon. A Japanese man can marry a Japanese woman in California.

Mr. TAYLOR. These picture brides are all Japanese?

Mrs. INUI. Yes.

Mr. TAYLOR. Don't you have a great many Japanese women in America who are eligible for matrimony?

Mrs. INUI. Those who are here who are not from Japan are very few that are of marriageable age. And I will cite an argument made by Mr. Benedict, of the State board of control, when he said—I can almost quote it exactly—he said that generally the picture brides who come from Japan and marry native-born men will be automatically becoming American citizens. I challenge anybody to discover how many Japanese men there are in California—in America, if you please—who are of marriageable age.

Mr. TAYLOR. Natives, you mean?

Mrs. INUI. Native born.

Mr. TAYLOR. Well, getting back to the picture brides, as I understand it, there is no such thing as sentimental matrimony in Japan, anyhow?

Mrs. INUI. As far as I am able to discover. I am no authority on Japanese customs or life, because I have never been there, and, as I said, I have known nothing of the Japanese until the last few years.

Mr. TAYLOR. Your husband speaks Japanese?

Mrs. INUI. My husband speaks Japanese, but we do not speak Japanese in the home, for my husband is teaching in English.

Mr. TAYLOR. Have you any children?

Mrs. INUI. I have one girl, 4 years old.

Mr. TAYLOR. Does your husband expect to teach her Japanese?

Mrs. INUI. How can I teach her Japanese when I don't speak it? I find myself a very poor student in learning Japanese. I admit my ignorance.

Mr. TAYLOR. Do you and your husband have an understanding that you will not teach your children Japanese?

Mrs. INUI. We haven't out-and-out stated to that effect, but we have lived so for six years, and I should think that would be an understanding.

Mr. TAYLOR. So far as you are concerned you have no intention of teaching the Japanese language to your children?

Mrs. INUI. I should say not. And I want to say I will never send my little girl to any school or to any teacher who teaches Japanese. I was born here in America; she was born here in America, and we love America, and we are going to stay in America.

Mr. TAYLOR. Before your marriage you had American sweethearts, did you?

Mrs. INUI. I think that's a very personal question, Mr. Taylor.

Mr. TAYLOR. It is perfectly immaterial to me. I was trying to be courteous to you. I don't see any discourtesy in the question whatever. I was merely trying to show that you yourself associated with the Americans on terms of equality, and if you have got any objection to answering that question, you are excused—if you are not willing to admit you associated with white people on—

Mrs. INUI (interrupting). I admitted that a while ago. I said I had mingled with the American boys and girls on terms of equality.

Mr. TAYLOR. But you declined to answer the question a moment ago.

Mrs. INUI. Because I don't like it to be personal.

Mr. TAYLOR. All right. You will be excused.

Mr. SWOPE. You say you don't propose to send your girl or child to a Japanese school?

Mrs. INUI. Yes.

Mr. SWOPE. I take it, then, that you do not approve of these schools?

Mrs. INUI. Absolutely, I disapprove of any school where Japanese is taught exclusively.

Mr. SWOPE. That's what I am very interested in getting your opinion on—being a Japanese yourself—that you do not approve of these schools?

Mrs. INUI. Yes.

Mr. SWOPE. That's what I wanted to get at. Your husband is quite a student, is he not?

Mrs. INUI. I beg pardon?

Mr. SWOPE. Your husband is quite a student, is he not? Is he a writer?

Mrs. INUI. He is a journalist, and he is teaching in the university, and has been a professional Chautauqua lecturer.

Mr. SWOPE. Did he write an article declaring that only the Christianized Japanese could be loyal Americans?

Mrs. INUI. Beg pardon?

Mr. SWOPE. Did he write an article declaring that only the Christianized Japanese could be loyal Americans?

Mrs. INUI. He said that Christianity was the factor in making Japanese become Americanized.

Mr. SWOPE. So he has no patience with the old so-called religions of Japan?

Mrs. INUI. I think not.

Mr. SWOPE. Do you know whether there are any American-born Japanese here at this meeting or not? Perhaps they did not understand that. Any others besides yourself—any men or boys?

Mrs. INUI. I think not.

Mr. SWOPE. We are very much obliged to you for your testimony. You are excused.

TESTIMONY OF MR. JOHN McNULTY.

Mr. McNulty, being duly sworn, testified as follows:

Mr. SWOPE. Give your name to the reporter.

Mr. McNULTY. John McNulty. Gentlemen of the commission, I am appearing entirely in my own behalf, representing no interest and no association; I have no political and no economic connections in California. I recently returned from active service with the Navy, after about 20 years' service, and decided to try and get a foothold in civil life. I stayed in California because my ship arrived in California, and I like the country very much, and it showed great possibilities, and I thought I would have an equal opportunity with other people in securing a foothold here, bringing my family here and making my home. I find after two months' investigation of the fishing

game that it has been impossible to do this, and I have spent nearly all the savings that I was able to gather up. The reason for this failure was due entirely to the preponderance of Japanese men engaged in the fishing game and fishing out of the port of San Pedro.

I would like to state that I have absolutely no prejudice of a racial kind against any kind of people. I have done considerable official work with Japanese gentlemen, and I find them very efficient, very delightful people to meet, and in that way I have no prejudice at all. I have studied up their history and their language a little bit, and their religion and political structure. My report here before the commission, boiled down, is simply this—and I have got it from the leading cannery men of California, one of them from the company that this gentleman that preceded me a while ago represents, from Mr. Van Kamp, of San Pedro, and Mr. Kaufman of this canning company gave me that, and I got information from the Los Angeles Chamber of Commerce in Los Angeles; I investigated the business systematically, you see, the same as any sane man would. I found out a very peculiar situation in the fishing game. Whereas I was perfectly willing to go into the fishing game, as a seaman on board the fishing boats, working on shares like the other sailors, I was not encouraged to do so by the leading white cannery men of this section, because they stated that 95 per cent of the boats operating out of San Pedro were operated by the Japanese people, and that they would not permit me to go aboard. I believe that, too, because I went to San Pedro in civilian clothes, old clothes, and tried to get on. It is necessary for me to make a living for my wife and family, but I am separated from the business I made a specialty of. I can do hard work, all kinds of work alike; and I like to live near the sea, and I thought I could get a bunk near the sea, and that's why I wanted to get into the fishing game—there is lots of money in it—and therefore, because of the preponderance of the Japanese men operating the boats, to the extent of 95 per cent, as I was told by Mr. Kaufman, I was prevented from entering into the fishing game in my own country.

Mr. TAYLOR. Now, in what way were you prevented?

Mr. McNULTY. I was advised by Mr. Kaufman and I was advised by Mr. Van Kamp, and I was advised by the chamber of commerce that 95 per cent of the boats are operated by the Japanese.

Mr. TAYLOR. I understand that—

Mr. McNULTY. That they would not let me in; that I could not get a position with them.

Mr. TAYLOR. You would have to take a position with the Japanese, would you?

Mr. McNULTY. Yes, sir.

Mr. TAYLOR. Couldn't you get a position with white fishermen?

Mr. McNULTY. There are none, except Austrians in the purse seine fishing, and Austrians would look on me as a spy there.

Mr. TAYLOR. Couldn't you fish on your own initiative?

Mr. McNULTY. I probably could, sir; but you have to learn the fishing technique first. As this president of the canning company informed you, the Japanese, through their fishing experience, have gained this technique, and they have control of 95 per cent of the boats. The white fish-cannery men are not disposed to give me a boat in order to make me a student.

Mr. TAYLOR. There is plenty of room on the Pacific for other boats?

Mr. McNULTY. If I should invest \$2,500 in a boat without having learned the fishing game—I am a sailor and I can handle a boat—but if I should invest \$2,500 in a boat without knowing a little fishing technique I would come out broke.

Mr. TAYLOR. Do you mean to say that nobody but Japs understand these fishing arts? Do they understand them better than the whites?

Mr. McNULTY. They don't understand them better than those that are not Japanese particularly, but they have such a large proportion of the boats here that they satisfy the needs of the cannery men, and a white man can't get into the fishing game unless he invests in a boat and stands to lose while he is learning the game, as they have 95 per cent of the boats here. If these 95 per cent of the boats were all American owned, owned by American citizens, an American citizen could get a job with them and learn the game and then buy a boat later on.

Mr. TAYLOR. What does an average fishing boat cost?

Mr. McNULTY. From \$2,000 to \$20,000, complete.

Mr. TAYLOR. Was this fishing fleet at one time owned by the whites?

Mr. McNULTY. As I understand it, I do think the Japanese people worked it up themselves.

Mr. TAYLOR. The Japanese people worked it up themselves?

Mr. McNULTY. Yes, sir. They are very efficient, very economical, very businesslike people; but the policy arises: Are we to preserve the opportunities which the natural wealth of this country gives for the imported European white race, or are we also going to divide up with the imported Asiatic yellow race? And, as an American citizen, I find myself actually disbarred from learning the fishing game because of the preponderance of the Japanese men at San Pedro. It is just simply a matter of economics.

Mr. TAYLOR. All right. We are very much obliged to you.

Mr. SWOPE. Are there any members of the American Legion who want to be heard on this question? If there are any members who do not represent the legion, and they know the legion desires to be heard, I wish they would notify them, in order that they may be heard.

Mr. TAYLOR. We will adjourn to 1 o'clock. In the meantime we will make up a list of witnesses to be heard this afternoon.

Mr. SWOPE. All witnesses desiring to be heard may submit their names.

AFTERNOON SESSION.

Mr. TAYLOR. We expect to close the hearings at 3 o'clock for the present. Later on—probably in November—the full committee will visit Los Angeles in connection with an investigation of the entire border. We find that the evidence is largely cumulative. The evidence down here has been largely cumulative of the evidence we have taken in the northern part of the State. Now, in order that everybody may be heard and that all interests may be represented, we have decided that we will divide the time between now and 3 o'clock with

those who are favorable to the proposition and with those who are opposed. Now, I would like for you to get together and indicate the witnesses who would like to be heard and whom you would like to have heard during this almost three hours.

Mr. GEORGE J. BURNS. I think, perhaps, I might speak for the—as you would call it—the opposition. I mean the opposition to the Japanese.

Mr. TAYLOR. Yes.

Mr. BURNS. I have some witnesses I can call, and I will leave it to you whether to leave it off or hear them.

Mr. TAYLOR. Will you indicate to me how many witnesses you have so we can divide the time?

Mr. BURNS. Well, at the present time I should think—

Mr. TAYLOR (interrupting). I will say this further: That any witness that we examine here may, as we say in Congress, revise and extend his remarks; that is, by writing out any supplemental statement he may desire to make and filing it in the next few days with the stenographer, and it will be considered by the committee in Washington the same as your testimony given here on examination. There may be some here who would like to make a statement of that kind, and, if so, if you will give me your name I will let it go in the record that you have been examined and you can prepare your statement and file it later.

While I am hearing this witness I would be glad for you to get together, those of you who are opposed to Japanese immigration, and those of you who are in favor of it, and give me the names of the witnesses you would like for me to hear this afternoon.

Mr. JOE SIMONS. There may be those here you would like to hear—I couldn't say they are friendly or opposed to it. I suppose it is the truth you are after.

Mr. TAYLOR. That's it.

Mr. SIMONS. What you call an "unbiased witness," isn't it?

Mr. TAYLOR. Well, I haven't found a witness yet who is noncommittal on the subject. He is either for or ferninst, as we say in East Tennessee.

Mr. SIMONS. Well, that's your judgment.

Mr. TAYLOR. Well, I am a lawyer, and I can pretty well tell whether a witness is testifying for me or against me.

Mr. H. C. HURLEY, of Gardena. I am glad to speak for the Japanese.

Mr. TAYLOR. Will you assemble about you a few of your friends?

STATEMENT OF MR. P. B. WATERHOUSE.

Mr. Waterhouse, being first duly sworn, testified as follows:

Mr. TAYLOR. Give your name and address to the stenographer.

Mr. WATERHOUSE. P. B. Waterhouse, 719 Palisade Street, Pasadena.

Mr. TAYLOR. How long have you been living there?

Mr. WATERHOUSE. I came to California 25 years ago. I haven't lived there all the time; I have lived about 11 years in California.

Mr. TAYLOR. What is your occupation?

Mr. WATERHOUSE. I am a representative of the American Missionary Association. I have spent seven years in Japan.

Mr. TAYLOR. Now, will you state briefly—

Mr. WATERHOUSE (interrupting). As a preliminary to what I wish to say, I would like to point out one or two things in testimony that has come previously. In the first place, the doctor who presented to us well-worked-out charts of the great increase in the birth rate of the Japanese, showing the menace of the Japanese here because of that great increase in the birth rate and figuring out how many years it would take for the Japanese to outnumber the whites in this country, in California. The fundamental fallacy of the whole system of charts lies in the fact that they base their whole calculation on birth rate alone, whereas, as a matter of fact, California is not a static State; we are getting a great inflow of white people from other States, and there is no reason to believe that it is going to stop. In 1890 there was a population of 2,113,398, according to official records; in 1910, 2,373,549; in 1920, according to the last census, it is reputed to be about 3,500,000, as a rough estimate. The increase has not come from birth rate; it has come from outside States, and, as the doctor stated but didn't bring out, his whole calculation was figured on the supposition of no immigration of other whites.

Mr. TAYLOR. Have you studied the birth-rate feature of the proposition, Professor.

Mr. WATERHOUSE. Yes, sir.

Mr. TAYLOR. But it is a well-known fact that the Japanese in this country now, in California to-day, have a higher birth rate than the whites?

Mr. WATERHOUSE. Yes, sir; and most of the figuring comes within the last five years. In 1913 California made a law preventing the Japanese from leasing land. From that date there was a tremendous increase in the birth rate, owing to the fact that the Japanese were trying to circumvent that law, and they got their picture brides, they "built" their families, and they raised children, with that avowed intention.

Mr. TAYLOR. In what way did they circumvent the law by increasing the birth rate?

Mr. WATERHOUSE. Because an American-born child can own land. And so we see, in the last five years, a tremendous increase in the birth rate; but if we study the birth rate of Los Angeles County, in rural Los Angeles County, as was brought out here a while ago, there was an increase of 9 per cent or more in the last five years; but if you take the last three years, you will find that in 1916 the birth rate was 31.2 per cent, whereas now it is 28 per cent, showing that in rural Los Angeles County, even in the first five years of that tremendous increase, a decrease of 5 per cent, showing a tendency toward decrease; and as these families grow older, if the picture bride system is stopped, this tendency to decrease will be correspondingly rapid. So much for the birth rate.

In the second place, the doctor this morning brought out very forcibly the fact that a certain man up here near Pasadena had been blamed because of a slight typhoid epidemic, and that the Japanese were a great menace to the people of Los Angeles County, owing to the fact that they were insanitary, and that their food products would tend to kill us all off, and that we would all be dead before they were assimilated, as I believe was the statement.

Mr. TAYLOR. Yes.

Mr. WATERHOUSE. And in that same argument that he had stated before, that the percentage of typhoid in Los Angeles County was remarkably low—in fact, very much lower than in New York City, was his statement; although we have such a great Japanese population who are producing this garden produce, still we have a remarkably low percentage of disease. It would seem that within the last five or seven years that if the Japanese's poor sanitation was going to kill us all off, we ought to have a much or greatly increased proportion of disease, whereas, as a matter of fact, by the statement of the officer of the board of health we have a remarkably low proportion.

Mr. TAYLOR. Do you know what the mortality rate is among Japanese living in California?

Mr. WATERHOUSE. I do not know. It is hard to find those figures. I do not know them. The representative of the farm bureau stated that the Japanese were not permanent, they were not permanent farmers, and what is a detriment to the country is that they are not farmers who are permanent—that the Japanese are not permanent; they go here and there and here and there and yonder. But why? Because the California law prevents them from staying in that place. How can they stay when they are compelled to move in three years? A law which compels them to move is detrimental, according to that gentleman's statement.

Furthermore, we object to the Japanese because their housing conditions and sanitary conditions are very poor. And one gentleman stated that we didn't see the Japanese with their homes improved at all. I believe that was the doctor—he was speaking of the farmer class, I understand—and there is a very vital reason why they are not building good houses and raising their living conditions, because they have to move in three years. A three-year land law prevents them, prevents a farmer from building a home. You go into the homes of the Japanese in the city, where they are more or less permanent, and you see a difference. You go and visit some time where the farmers own their land, and if you go into the homes of the Japanese you will find them equal in every respect to their white neighbors in that same neighborhood.

Mr. SWORE. You don't believe the general opinion of the health officer, then, this morning?

Mr. WATERHOUSE. Yes; I do; I think the farming class in southern California do have a very poor condition. It is due to a three-year land lease law, and what man is going to put up a nice house and furnish it with all the plumbing at a high cost, and put in sanitary toilets and everything of that kind, if he has got to get out in three years?

Mr. SWORE. You think that's the cause of the unsanitary condition, then?

Mr. WATERHOUSE. One cause; and another cause is the high cost of living, and he won't do it unless he has to. But I am judging from the fact that the Japanese who do own their land put up good houses and have the sanitary conditions in good condition.

Mr. TAYLOR. By the way, now, inasmuch as we are pressed for time, would you give the rest of your testimony by a statement?

Mr. WATERHOUSE. Well, I would like to speak a little bit about the schools, the Japanese schools.

Mr. TAYLOR. All right.

Mr. WATERHOUSE. I have been making a study of the Japanese language schools—I speak Japanese myself—and I have been going around to these schools to see what they are teaching. I was very much interested to find that in a number of schools they are using the very same textbooks that I used in Japan to learn Japanese—the old Tokuhon readers, the ones that were used in my day, 13 years ago, and not the ones used in present-day Japan—but in many cases they took the books when they started those schools and haven't changed at all. Their purpose seems to be to teach the Japanese language.

Mr. TAYLOR. Is there anything in those books that teaches the divinity of the Mikado?

Mr. WATERHOUSE. It says nothing about the divinity of the Mikado. It teaches in the third reader—third Tokuhon—about ——— (speaking Japanese).

Mr. TAYLOR. What is that?

Mr. WATERHOUSE. It is the name of the God of Japan, from which the old tradition is the Emperor is descended.

Mr. SWOPE. But it does teach the divine origin, then, of the Emperor, of the Mikado?

Mr. WATERHOUSE. It says nothing about the Emperor at all in any of those nine readers I studied.

Mr. SWOPE. State that over again. I understood you to say it did.

Mr. WATERHOUSE. They talked about this God, but this God was no Emperor, by any means; he was the original God of Japan, but not the Emperor, and tradition says—the Japanese tradition says—the Emperor was descended from him.

Mr. SWOPE. Are those traditions embodied in the books they study?

Mr. WATERHOUSE. No.

Mr. SWOPE. That's all I was after.

Mr. WATERHOUSE. The tradition that the Emperor was descended from that God is not in those books. Furthermore, to test out the teachers, after examining all the books they had in the school, I found no books there teaching Japanese history or Japanese geography, and I suggested to the teacher, "Wouldn't it be a good idea to teach a little geography?" "No; we don't teach the geography of Japan; they get that in the American schools." "How about history?" I says; "don't you teach them the history of Japan?" "No; we don't think it is wise in America to teach Japanese history to these children; we are teaching them the language." That seems to be the idea, so far as I have gone, and I have gone up to all those up around San Francisco, Salinas, Monterey, Santa Cruz, and Fresno; Orange County in southern California; and partly in Los Angeles County, especially Long Beach. Now, I think that the Japanese schools are a hindrance toward full Americanization of the Japanese.

Mr. SWOPE. In other words, you think they are undesirable?

Mr. WATERHOUSE. I think they are undesirable, because, from many standpoints, a child is tired out in the afternoon, and the next day he isn't able to work as well. The principal of the schools at Watsonville, Mr. McQuiddy, made the statement that 10 years ago the Japanese in his schools ranked fully equal to the American students, as students, but to-day it is not so; he says they are below that aver-

age; and one reason, I think, is the Japanese school in the afternoon, and their minds are tired; and at a meeting in Elysian Park this spring they passed a resolution saying that the Japanese at that gathering disapproved of any method of education in this country which would in any way hinder the American education of the Japanese, considering that the American education was sufficient for the Japanese children in America. They are tending toward that themselves. They are seeing the fallacy of it. The reason for it is manyfold.

In speaking with Mr. Domoto, a nurseryman in Oakland, about his two children, he says, "My children are separated from their mother because they talk and they play, they quarrel and they speak entirely in English, and their mother is angry because she can not understand half of what they are saying or talking about or thinking about," and he made it a rule in his home that they should speak Japanese at the table, at least. There is a separation of the parents and the children, and they desire to have their children kept near to them. Another reason is the unsettled condition and the attitude of the Californians toward the Japanese. If they were sure of a welcome here, sure of right treatment here, that Japanese-school question would drop.

Mr. SWOPE. Well, Professor, don't the Japanese children—didn't the children of this Oakland man you speak about learn Japanese from their mother before they became of school age?

Mr. WATERHOUSE. Not very much; just a little bit.

Mr. SWOPE. About how many words' vocabulary would they acquire from their mother before attending school?

Mr. WATERHOUSE. Oh, I don't know; it wouldn't necessarily be very big. We don't use so very many words in ordinary conversation ourselves.

Mr. SWOPE. It is your experience with American children, when they arrive at school age they have acquired a working vocabulary, at least?

Mr. WATERHOUSE. Yes; but these Japanese children acquire the English much more rapidly. You take the American children in Japan, and they will acquire Japanese; and I know many parents whose children refuse to talk to them in English, and their parents have to use every effort to make them talk English, because it is the environment.

Mr. SWOPE. Americans who are sojourning in Japan?

Mr. WATERHOUSE. Yes.

Mr. SWOPE. Well, will you please treat this question from an Americanization standpoint and assimilation standpoint in the paper which you will file?

Mr. WATERHOUSE. Yes, sir.

Mr. SWOPE. All right; that is all.

STATEMENT OF MR. JOSEPH SIMONS.

Mr. Simons, being first duly sworn, testified as follows:

Mr. SWOPE. Where is your home, Mr. Simons?

Mr. SIMONS. My home is in Los Angeles. Do you want me to go ahead?

Mr. SWOPE. I will ask the questions I desire.

Mr. SIMONS. All right.

Mr. SWOPE. What business are you in?

Mr. SIMONS. Farming and manufacturing; chiefly farming.

Mr. SWOPE. Are you a landowner?

Mr. SIMONS. I am.

Mr. SWOPE. What size farm or ranch have you?

Mr. SIMONS. Well, I own directly—I have got about 600 acres.

Mr. SWOPE. Where is that located?

Mr. SIMONS. Imperial Valley, northwest of Brawley.

Mr. SWOPE. Do you employ any Japanese on your place?

Mr. SIMONS. I do not.

Mr. SWOPE. Have you ever employed any?

Mr. SIMONS. Well, for a few days at one time.

Mr. SWOPE. What kind of labor did you find them to be?

Mr. SIMONS. Why, not as good as our good American labor.

Mr. SWOPE. And have you had any dealings with the Japanese, then?

Mr. SIMONS. I have.

Mr. SWOPE. To what extent?

Mr. SIMONS. Well, years ago I think I leased them some land out here on the Laguna Ranch, through a company that I was president of.

Mr. SWOPE. What was your experience with them, from a business standpoint, in that transaction?

Mr. SIMONS. Well, in that deal he lived up to his contract.

Mr. SWOPE. He lived up to his contract and paid his obligations, discharged his obligations?

Mr. SIMONS. Yes, sir.

Mr. SWOPE. Have you had any dealings with Japanese farmers in this locality?

Mr. SIMONS. Which locality?

Mr. SWOPE. Around Los Angeles here.

Mr. SIMONS. Not a great deal, outside of coming in contact with them in farming I was doing in the county.

Mr. SWOPE. Are you familiar with their school work?

Mr. SIMONS. I am not.

Mr. SWOPE. Are you familiar with their religion?

Mr. SIMONS. I am not.

Mr. SWOPE. Just what has been the nature of your study, then, of this question?

Mr. SIMONS. For 33 years I have been an employer of labor, and in the early days I employed a good deal of Asiatic labor, and I had a chance and close contact to study the people and the nature of the people; and since then, in the businesses and the occupations that I have followed I have had more or less of the same opportunity to study the people, and, necessarily, I studied them from the standpoint of employing them as to economy and the various qualifications that they might have.

Mr. SWOPE. Well, what phase of the question do you desire to submit to the committee?

Mr. SIMONS. Well, I came here as a witness, to answer any question that I might be able to answer, that you want to ask me. I might make a speech—

Mr. SWOPE (interrupting). We haven't time for a speech.

Mr. SIMONS. I don't suppose you want that.

Mr. SWOPE. But I believe you stated you were not familiar with their education and didn't employ any, and those you did employ lived up to their contract—

Mr. SIMONS (interrupting). I will give you my opinion. I live in the Imperial Valley. I have land in a section of the Imperial Valley that I suppose is more densely inhabited, outside of the city, than anything in the country. In fact, I can look most any direction 4 or 5 miles and might see one or two homes or camps that are not controlled by Japanese, and for the last four years I have been in the valley there were so many men going to the front and somebody had to raise something to eat, and being a farmer I went to the front, but in those four years I have been almost surrounded by Japanese farmers, and during that time I have studied the people.

Mr. SWOPE. Has it been your experience that the presence of these Japanese caused the white people to move out?

Mr. SIMONS. I think so.

Mr. SWOPE. What, approximately, is the population of that valley?

Mr. SIMONS. Well, of course, the valley is a new country; it is being settled up.

Mr. SWOPE. Well, do you know of any numbers of white persons who have left due to the presence of the Japanese?

Mr. SIMONS. Well, now, the condition is this: We find we have had a great deal of trouble getting labor on our ranches, and where we have white camps, American camps—of course when we speak of "white" or "American" camps we include almost everything that comes along except Asiatic. In those camps we don't try to mix the American labor with any Asiatics. We keep Asiatics out. Now, in those camps I am satisfied that, due to the lack of any sociability that might be carried on, the same as you would find in the East, here you would have to go miles to find a white man or farm laborers. Our farm laborers become discontented and want to get back to their own kind and their own people and are leaving the farm. ✓

Mr. SWOPE. Well, of course, the influx of labor from the country to the city I suppose you regard as general throughout the country, do you not?

Mr. SIMONS. The influx of what?

Mr. SWOPE. The influx of labor from the country to the city. That seems to be a general situation throughout the country.

Mr. SIMONS. I think so; but still the other end of it—now, going through California—I travel a great deal, and in going through California, where I find an American's home every quarter or half mile, they don't have the trouble in keeping labor that we have, where our country is not settled by our own class of people, on account of the lack of sociability.

Mr. SWOPE. Now, what is your proposal for the solution of this problem, as you see it?

Mr. SIMONS. Well, of which problem?

Mr. SWOPE. Well, you take the position, do you not, that there is a problem here, resulting from the presence of the ever-increasing Japanese immigration?

Mr. SIMONS. Yes. What would be my solution?

Mr. SWOPE. Yes; what would be your solution?

Mr. SIMONS. My solution, if it could be done, would be to try to induce all Americans or descendants of American farmers to go back to the farms. If that could be done, there would be no question; it would be settled, because, in my mind, there is no question but the efficiency of what we call our good white labor is far greater than that of the Japanese. Now, you take the Japanese, if there is anything to be raised, they are a "short-coupled"—what we called a "short-coupled" people—and I am told in their own houses in Japan they have never had chairs; they are a squatting people; they squat down and shuffle along.

Mr. SWOPE. Have you been in their homes?

Mr. SIMONS. I have been in their homes—not to any great extent—and talked direct with them. You take anything like strawberries or beets or small vegetables that need a great deal of attention that is close to the ground, the Jap will excel our labor in handling it; but when you get them off the ground in handling—for instance, you are running teams or tractors or plows, or up as high as picking cotton, you take a good, intelligent, bright American and he will work all around them. He is worth—oh, he is worth 30 per cent more an hour than the Jap.

Mr. SWOPE. Well, would you urge any legislation in reference to these Japanese?

Mr. SIMONS. Well, I don't believe—I came from a class of people that is known and has been known since the history of the world; they are known as white-haired, blue-eyed people, lawmakers and law enforcers; and I believe if that people can control the land they will control the destinies of the country. I do dislike, though, this friction among themselves we have had here. Our farm boys have acquired money, and simply because they had money they come to the city to spend it. We hope before long—and it is coming very fast now—that they will begin to go back to the homes and occupations of their fathers and mothers, and when they do get ready to go back, which must come, because we are only an agricultural people; I come from an agricultural people; my people's can't compete in these factories and mills; my people can't exist; my people can't live the way people are going to be compelled to live in cities, to-day and in the near future; therefore, as I say, we must go back to the land.

As I say, we were the lawmakers and the law enforcers from all time and all the time we know of in history, and I am proud of it, and I would like to keep some of this land—that is, some of the best of it. Now, there is lots of land; there is lots of land that 10 acres wouldn't feed a jack rabbit. You take in California, as you eye goes out, you go over many thousand acres, but when you come to center it down, there are very few acres, in comparison to it all, that you can really farm on it with profit. Now, then, if we can keep that land for a few years we are satisfied that our people will go back and take the land and hold the land, and therefore we are not in favor—I am not in favor of anyone who can't, whose parents could not become a citizen of the United States, for that blood to get hold of the acres, knowing, as we know, that the destiny and future of the country will be molded and will be shaped by those who own the land.

Mr. SWORE. Well, then, you don't favor any legislation along those lines, do you? You think it is a problem that can be worked out among the people themselves?

Mr. SIMONS. Well, I don't believe there should be any more of them. I believe—

Mr. SWORE (interrupting). That's what I mean.

Mr. SIMONS. Those that are here, treat them fair.

Mr. SWORE. Those that are here?

Mr. SIMONS. Yes; and, let me tell you men now, I have studied this situation—give them a good dose of Americanism. Now, there are things they lack. I will go further and tell you the characteristic of the men. Now, you can take as a farmer; they may be farming land close to you, where it is necessary for all hands on certain days to get out and fix the road in order to get your produce out to town. Now, Mr. Jap, as a general rule—there may be a few who will do it—he will never come out and offer any assistance in the fixing of that road. Maybe afterwards, then, he will say to you, "Thank you," for doing it, and in a few days after he may have an opportunity, he may irrigate his fields, and he may neglect his water and leave a large pool of water standing in his field; he will go out and deliberately drain it out of his field and put it in your road. Now, if you want him to give a few feet, or set back a fence to widen that road he won't give an inch, but he will insist on using the land of the other fellow, and he will allow his water to run over in your field, over your hay. You go after him about it, and he will always tell you he is very sorry he did it, and you ask him for any compensation for it, and he won't do it, and he has a lawyer, and you will have a great deal of trouble to get anything. You take Brawley: I have seen cases there when the road was blocked and flooded and cases that could have been avoided; it was impossible to do anything—couldn't get at it for months.

Mr. SWORE. That is a general characteristic?

Mr. SIMONS. That is a general characteristic—not in all cases; there are Japanese that will cooperate with you and can see things in a public way and have something like a public spirit, the public spirit that is supposed to predominate and the spirit that all good Americans possess; but, as a general rule, they are very reluctant to do anything of that kind, and are very selfish.

Now, another bad feature of the Japanese in a community where the American is farming; he is what is known as a labor poacher. Now, we will say in a community that is 10 or 12 miles square, and three-fourths or 90 per cent of all the farm lands in that farming community are Japanese; now you are compelled to go out, maybe, some 10 or 15 miles—maybe 20 miles—to bring in labor—maybe come from Imperial Valley clear to Los Angeles and bring labor. Now, you keep that labor, and it is American labor, and it is safe to say you will employ them for 10 months in the year. Well, Mr. Japanese, he gets ready to harvest his crop, and, without saying a word to you, the same as your neighbor might come across and ask you, "Are you going to get through with these men in a few days?" and he will go into your bunk houses and see every one of your men, teamsters and other men, and make arrangements for them to quit you and harvest his crop, and, consequently, you are

left without men; consequently, unless the American man can harvest his crop, he can't get it to market, and he can't get any money for it. They have no regard! And I say a good dose of Americanism administered to them might do them good.

Mr. SWOPE. In what proportion and in what manner would you have them do it?

Mr. SIMONS. Well, I think, in looking you over—I think you understand it; I don't have to tell you. As you know, we have all-wise laws; we have laws that are on our statute books, and then we have a common law that we all try to see that it is enforced.

Mr. SWOPE. If you have any additional statement you desire to make, you may submit it to the reporter, and, unless you have something further to say now, that will be all.

STATEMENT OF MISS M. OLIVE JOHNSON.

Miss Johnson, being first duly sworn, testified as follows:

Mr. TAYLOR. Give you name to the stenographer.

Miss JOHNSON. M. Olive Johnson.

Mr. TAYLOR. You are a school teacher?

Miss JOHNSON. No; I am not; I am immigration secretary for the Y. W. C. A. National Board.

Mr. TAYLOR. I have before me here a clipping from the Evening Herald, of Los Angeles, dated July 20, 1920, with a picture of 4 at 45 Los Angeles school girls who have gone on a camping expedition, and in the picture there is one Eleanor Chan. Do you know her?

Miss JOHNSON. Yes; a Chinese girl; a member of the club of the International Institute of Los Angeles.

Mr. TAYLOR. I will ask you to file this with your testimony for the use of the committee. That's all.

Miss JOHNSON. All right.

(The picture referred to is attached hereto, marked "Exhibit D.")

STATEMENT OF MR. H. C. HURLEY.

Mr. Hurley, being first duly sworn, testified as follows:

Mr. SWOPE. Please state your name to the reporter.

Mr. HURLEY. H. C. Hurley.

Mr. SWOPE. Where do you live, Mr. Hurley?

Mr. HURLEY. Gardena, Calif.

Mr. SWOPE. Are you familiar with the Japanese in this section of the country?

Mr. HURLEY. Yes. I have been living for four years in Gardena. I am pastor of the First Baptist Church in Gardena.

Mr. SWOPE. There are a good many Japanese living in Gardena are there?

Mr. HURLEY. We have about 1,600 in Gardena Valley.

Mr. SWOPE. What is the population of Gardena?

Mr. HURLEY. Well, I suppose 4,000, perhaps, I think, in round numbers. It varies at times—they come and go, you know.

Mr. SWOPE. Have you any members of your congregation who are Japanese?

Mr. HURLEY. There are more members who are Japanese than a American church that I know of. We have about 40 now that are members of our congregation.

Mr. SWOPE. Do they attend the other denominations—for instance Methodist and Baptist?

Mr. HURLEY. Our denomination has a mission in half a mile from our church that they maintain. These members, who are in our church, work in that mission. Our church is sort of a mother to them. We are thrown very intimately with the Japanese constantly.

Mr. SWOPE. Are there any other denominations that have churches that the Japanese conduct themselves? I noticed we ran across a Methodist church, I believe it was, conducted by a Japanese, in one section of the State.

Mr. HURLEY. Yes; I think there are quite a number of Methodists among the Japanese. I know the Presbyterians have work among the Japanese at Garden Grove, Calif.

Mr. SWOPE. What kind of citizen do you think the Japanese make in this country—the native born?

Mr. HURLEY. The native-born Japanese? I think nobody is a better citizen than the native-born Japanese.

Mr. SWOPE. Are you familiar with their method of living and their customs in their homes?

Mr. HURLEY. Well, you have heard the other testimony that has been given. You can't expect the sanitary conditions that ought to prevail when they live in these little huts that are put up, and they sometimes move these houses when they go from one place to another.

Mr. SWOPE. A lot of land, of course, Doctor, is bought in the name of children that are born in this country?

Mr. HURLEY. If there is, I don't know anything about that.

Mr. SWOPE. You don't know anything about that?

Mr. HURLEY. I doubt it.

Mr. SWOPE. Well, there is a big acreage of land owned by children that were born in this country?

Mr. HURLEY. Yes.

Mr. SWOPE. With an association of white men as trustee, of course?

Mr. HURLEY. I thought you meant by the question that they would take advantage of that by the parents buying for the children. I haven't known of anything like that.

Mr. SWOPE. Have you visited in their homes extensively?

Mr. HURLEY. Yes; I have been in the homes of these people frequently; I have been with them for many years in their homes, and I have had Japanese men and ladies in our own home.

Mr. SWOPE. They are quick to grasp traditions?

Mr. HURLEY. Absolutely. I was invited, a little over a month ago, to make an address on Americanization to a group of 200 Japanese men in a Japanese schoolhouse, and the leaders told me before that address began that they were exceedingly anxious to have the Japanese of America become Americans, and they wanted me to tell them just how they could become Americans, and they didn't want me to spare them at all; they wanted me to make any criticism of them that I felt would impress them with the importance of becoming Americans—which I did.

They especially requested that I speak to them about this question of working on Sunday. I realize this as well as they do, that the Americans are largely to blame for that—especially those who raise vegetables, like they do in the Gardena Valley—when they insist on the vegetables being carried to the market so they can have them Monday morning—that forces them to work on Sunday—but if they weren't forced to do it I am sure they wouldn't work any more on Sunday than Americans. I know quite a number of Americans in Gardena who are not forced to work on Sunday, but they do.

Mr. SWOPE. Well, the Sunday work, then, from your point of view, isn't confined to the Japanese alone, is it?

Mr. HURLEY. Not any more so than Americans.

Mr. SWOPE. Did you talk to these people whom you addressed about the Japanese schools, your views on that?

Mr. HURLEY. I did. I told them that I thought one of the important things for them to do was to teach English to their children, and that I felt that it was unwise for them to have the schools to teach the Japanese language. I think they realize that.

Mr. SWOPE. Well, your advice would be for them to drop that?

Mr. HURLEY. Yes.

Mr. SWOPE. What are your views on the regulation of Japanese immigration? What do you think about that; do you think we should shut down on them, or let them in according to Dr. Gulick's plan?

Mr. HURLEY. What is Dr. Gulick's plan?

Mr. SWOPE. It is more of a percentage basis than anything else.

Mr. HURLEY. Well, I wouldn't be in favor of discriminating against the Japanese. I am rather inclined to think we ought to have restricted immigration for all foreigners.

Mr. SWOPE. Applying it to all alike; that's your idea?

Mr. HURLEY. Yes. I think there is no reason why we should treat them any worse than any other foreigners.

Mr. SWOPE. Do you think the Japanese can be assimilated as readily as any other?

Mr. HURLEY. I think they can be assimilated as readily as any other—more readily than a great many other foreigners that come to this country. I have the utmost confidence in those who are American citizens, in their loyalty to the Government. I know of some citizens in Gardena Valley who evaded the draft during the war, and I am sure I don't know of a single Japanese, if he had been an American citizen, who would have done that. You might have gotten some information from the gentleman at Gardena this morning as to evading the draft, if you had questioned him on that subject.

Mr. TAYLOR. Whom do you refer to, Mr. Hurley?

Mr. HURLEY. Mr. Rosecrans.

Mr. SWOPE. If there is any additional statement you would like to submit, you may prepare it and submit it in writing.

STATEMENT OF MR. A. K. WARREN.

Mr. Warren, being first duly sworn, testified as follows:

Mr. TAYLOR. Give your name to the stenographer.

Mr. WARREN. A. K. Warren.

Mr. TAYLOR. Where do you live, Mr. Warren?

Mr. WARREN. I live in Alhambra, Calif.

Mr. TAYLOR. What line of business are you in?

MR. WARREN. I am a civil engineer, deputy county surveyor.

MR. TAYLOR. What phase of this subject would you like to present?

MR. WARREN. Why, merely the fact that I covered the entire county, or practically the entire county, in the compilation of maps showing the acreage now used and occupied by the Japanese.

MR. TAYLOR. You have those figures, have you not?

MR. WARREN. Why, I have the figures, and the maps were presented to the board of control.

MR. TAYLOR. They are embodied in the book published by the board of control, which the committee very fortunately has.

MR. WARREN. Yes; and the maps are also in that report. I want to say that I have had occasion to visit practically 90 per cent of the lands in Los Angeles County that are now occupied by the Japanese, and I have seen their homes and have conversed with a great many Japanese farmers. The sanitary conditions, as mentioned heretofore, are very bad, and it has been suggested that that was caused from the fact that the Japanese were not allowed to lease their land for more than three years. It is quite possible that that would have a bearing on the value of a home that the Japanese would put up, but it could not have any bearing on the general, everyday condition that that home was kept in. Not only the lack of toilets is very apparent, but in many ways they live like the Siwash Indian of the Northwest. In fact, they have no toilets at all. They have a large back yard or front yard. And the general condition is filthy around the place and inside of the house. The houses are not even—well, they don't pretend to be houses at times; they are merely boxes put up together.

The majority of the Japanese farmers that I have talked with or have attempted to talk with appear to me to be rather backward in becoming Americanized rather than desiring to become Americanized. We know that a great many of the Japanese farmers speak English—or, at least, understand it very well—but when talking with them the greater part of the time the best remark they have got or the best answer that can be got is that they don't understand English; or, in other words, they don't care to talk to you, no matter what you desire to do, whether it is finding conditions in the country or locating land lines or general information that you are after.

That's about all that I have to say specifically. If you have any questions that you might wish to bring out on it—

MR. TAYLOR (interrupting). Do you think those characteristics, from a sanitary standpoint, apply to the race as a whole in this country or do they apply only to that particular locality?

MR. WARREN. I believe—well, I know that they apply as a whole, as far as Los Angeles county is concerned.

MR. TAYLOR. Have you ever visited the homes of these people very much?

MR. WARREN. As I say, I have visited them, practically 90 per cent of the rural homes of Los Angeles County, and have been around the same places more or less frequently.

MR. TAYLOR. Is it your opinion, then, that they do not try to adopt our standards of living?

MR. WARREN. It is; absolutely.

MR. TAYLOR. Well, I believe that's all—it is cumulative—but if you desire to make an additional statement we would be very glad to have it.

STATEMENT OF PROF. K. S. INUI.

Mr. Inui, being first duly sworn, testified as follows:

Mr. TAYLOR. Give your name to the stenographer.

Mr. INUI. K. S. Inui. Now, I came here as a representative of the Church Federation.

Mr. TAYLOR. And you have a prepared statement, have you?

Mr. INUI. Yes; more or less prepared.

Mr. TAYLOR. Well, suppose you give us your prepared statement, just as briefly as you can—you know we are rushed for time—and if you can't complete it, you will have an opportunity to insert it in our record, and it will be given ample consideration.

Mr. INUI. Then, first of all, I would like to say that a great deal of the question concerning Japanese is due largely to misunderstanding. Now, let me give you an example. For instance, one man will stand up and say, "Japanese make a great deal of money, but they send that money to Japan; they have no local interest, no local pride." Now, that is what one says. One the other hand, someone will stand up and say, "Japanese work hard and make money, but the trouble with the Japanese is they spend that money in this country and they buy up all the lands in California." There you have the contradictory statements, but those two contradictory statements are side by side, the same condition. Why? Largely misunderstanding.

Some will say, for instance, "Japanese do not become Americanized." On the other hand, someone will say, "The trouble with Japanese is they are too anxious to become Americanized, to do just like the rest of us." They have two contradictory arguments, and yet, singularly, they support one another. Largely misunderstanding.

It is more or less like this talk of weather in San Francisco: "We have splendid weather in San Francisco—so warm in winter you need an overcoat, and so cool in summer that you must have one." The same thing. Now, that has been used for certain purposes. Undoubtedly, you know what I mean. And they can make use of that to a great extent, because of a peculiar California political situation, it seems to me, and that is, I don't know of any State that has changed in its national politics as the State of California. One year they will vote for one presidential candidate, and another, on the other side, and until the last account comes in from California, you don't know who your next President is; and therefore California is peculiarly situated to play a splendid game of cards.

Such being the case, I think it has been the case right along ever since she has been admitted, which was in 1850. At that time, you remember, undoubtedly, one side was a slave-holding State, and the other a free State, in the question of war, I understand it, at that time; but right along that has been the case in California—restriction of Chinese, suspension of Chinese—I should have said temporary—and here again, I think there has been something of that sort, undoubtedly.

Now then, if you will allow me to come back—

Mr. SWORE (interrupting). Now, you make a statement that the general criticism directed at your people—or rather a special criticism—is that they send their money back to Japan?

Mr. INUI. Yes; on the one hand.

Mr. SWORE. On the one hand; and that they buy all the land, on the other hand?

Mr. INUI. Exactly.

Mr. SWORE. Now, is either of those statements true?

Mr. INUI. Half true and half not.

Mr. SWORE. Half true and half not?

Mr. INUI. Of course, naturally, they send money.

Mr. SWORE. They do send money back?

Mr. INUI. Some.

Mr. SWORE. Do they send it back to the banks or to their families?

Mr. INUI. Most of it has been to the families, and may be to the banks, undoubtedly, but I do know a great deal of money stays right here.

Mr. SWORE. You haven't any means of determining how much money is on deposit in this State by the Japanese, have you?

Mr. INUI. No.

Mr. SWORE. You have a very careful selection of facts in some of your data, and I thought perhaps you might have that. Would your secretary of your association know that?

Mr. INUI. I do not know, but at one time my recollection was—take it for what it is worth—my recollection is they had something like \$4,000,000.

Mr. SWORE. In this State?

Mr. INUI. Not in this State; in southern California.

Mr. SWORE. In southern California?

Mr. INUI. That may be wrong, but that's my recollection, to the best of my ability.

Mr. SWORE. Well now, is it your idea, then, that what they don't send home they buy farms with here?

Mr. INUI. Well, they do buy a great many implements. They spend, on an average, as a whole, 10 per cent more for implements in-farming than any other nationality.

Mr. SWORE. Proceed with your statement.

Mr. INUI. (The witness's statement is incorporated in a little greater detail than as given before the committee.)

The Japanese Church Federation of southern California, representing 28 Japanese churches and missions of southern California, begs to extend its greetings and to welcome you who are here with the view to investigate the oriental conditions in this part of the country, for we have always felt that the difficulty in this State in particular was due to the lack or absence of understanding and mutual cooperation and sympathies and also due to those who take advantage of this situation for their personal end.

Such being our belief, we take the liberty of submitting to you a few facts at our command. It is not necessary to remind you that it was the United States that first opened the doors of Japan and introduced her to the civilization of the West. It is also a well-known fact that it was at the suggestion of Hawaiian capitalists that Japanese first began to immigrate into the islands. When the Chinese restriction law was passed, in 1882, the labor shortage was keenly felt inside of 10 or 15 years. It was then that our people came in any appreciable number. In other words, when the Japanese came the stage setting before which the regrettable drama of anti-Chinese agitation was played was still in the foreground. All arguments brought forward and all ill feeling stirred up were still in the air before the eyes of the same generation.

Knowing these facts, strengthened by the advice of Herbert Spencer to a Japanese statesman of note, the Japanese Government, as well as Japanese leaders, have always been very conservative about the emigration of their people into this country in a large number.

Just a glance at the history of Japanese immigration into this country in comparison with that of Europe will prove that it was not Japan's idea to encourage mass contact, for it is bad under the best circumstances. Appreciating further the peculiar distribution of power between the Federal and State Governments, acknowledging America's right to regulate her own immigrants within the confines of international courtesy and amity, thinking that it was in keeping with the spirit of international cooperation, Japan voluntarily regulated her emigrants in Japan.

We feel that the gentlemen's agreement which went into effect in 1908 was a proof of Japan's sincere regard for America's friendship.

According to official figures of Commissioner General of Immigration the following facts will be found:

Year.	Arrival.	Departure.	Year.	Arrival.	Departure.
1908.....	9,544	4,796	1914.....	8,462	6,300
1909.....	2,433	5,004	1915.....	9,029	5,967
1910.....	2,598	5,024	1916.....	9,100	6,922
1911.....	4,285	5,869	1917.....	9,150	6,581
1912.....	5,358	5,437	1918.....	11,143	7,191
1913.....	6,771	5,647			

Thus the statistics will tell you that since the agreement went into effect, up to 1913, the arrivals of the Japanese were a great deal less than their departures. The year 1914 ushered Europe and Asia into the war, which made the number of immigrants into this country from Europe very small. It signaled, on the other hand, the greatest business activities in the history of Japan. According to the official figures of the Commissioner General of Immigration, you will note the increase was largely due to the coming of nonlaborers, merchants, and travelers. The laborers you will find on the list are the returning aliens or the direct relatives of those who are here and able to support them.

Year.	Arrival.	Departure.	Year.	Arrival.	Departure.
1909.....	675	1,757	1914.....	1,762	6,700
1910.....	589	1,909	1915.....	2,214	6,815
1911.....	726	3,556	1916.....	2,058	6,142
1912.....	894	4,464	1917.....	2,838	6,321
1913.....	1,371	5,400	1918.....	2,604	8,539

To those of us who can see both sides of the question it is almost beyond comprehension to watch entangling statements and accusations that are being made other than for political purposes. It seems to us the proposition is not what to do with those who may come, but it is what to do with those who are here legally within the jurisdiction of the United States.

No one will deny that California's alien land law was directed against our people, whatever the phraseology may be. Consequently it necessarily carried with it two things, discrimination and "sting" to the Japanese. Under the circumstances we feel that we have been extremely patient and judicious in trusting the ultimate purposes of the people of this State and country.

Anyone with a reasonable amount of justice and fairness in his makeup agrees with us in saying that almost all phases of the Japanese situation of California have been greatly exaggerated. There are two outstanding features that are usually neglected by the average person interested in the question:

(1) Negligible amount of land owned by the Japanese, 29,105 acres. In addition, 13,000 acres are owned by Japanese minority stockholders in land corporations. And small number of acreage temporarily leased by the Japanese, 365,826 in 1918.

(2) The next point is the immensity of the land area of California, which equals the total area of New York, Maine, Vermont, New Hampshire, Massachusetts, and New Jersey put together, being approximately 99,000,000 acres. Of this 19,000,000 acres are unreserved and unsurveyed; hence 80,000,000 constitutes her farm lands, including all phases of farming.

Is California so crowded as to make any further legislation or regulation necessary?

Land and farms.	1900	1910	Increase or decrease.	
			Amount.	Per cent.
Approximate land area of State.....	99,617,280	.....	.....	.....
Land in farms.....	28,828,951	27,931,444	897,507	3.1
Land in farms (improved).....	11,958,837	11,389,894	568,943	4.8

While the latest figures are not available, both land in farms and improved land have decreased 3.1 and 4.8 per cent, respectively. Assuming that there has been no change since 1910 in them, Japanese in this State, or 2 per cent of the people of the State, lease in 1920 427,000 acres or 0.007 per cent of California's land, and own about 30,000 acres, or 0.0005 per cent of same. We utterly fail to see the alarmists' viewpoint.

Even irrigated area or land irrigable with the project estimated in 1910 alone is more than 5,490,360 acres.

According to the experiences of the migration of any people, the composition of the early immigrants are young men. You will undoubtedly recall that in 1850 93 per cent of the people of California were male and 7 per cent female. As late as 1900 with the history of half a century, the proportion was still 65 per cent for the male and 35 per cent for the latter.

Like history was repeated among the Japanese. But in the course of time these young men became established and quite a number of them started to make homes. Some wrote for their families to join them here, while the second group went back to Japan to bring their wives. A third group who were not so situated as to go to Japan in person had to welcome their wives through what is now commonly called the picture-bride system. The number of the first group is by far the largest, and that of the second next, while the third group constitutes about one-quarter of the total, according to the statistics reported from Angel Island.

But here again, considering the American institution of marriage, Japan voluntarily gave up the practice of granting the passports to these women, known as picture brides. This point also clearly indicates that she is very solicitous of American friendship.

Now, that has nothing whatever contradictory to the spirit of the gentlemen's agreement, and yet there are some who would say that the Japanese try to evade this situation by sending picture brides. Now, as a matter of fact, just the other day I saw a statement saying that picture bride No. 19,000, something like that, had entered the United States. As a matter of fact, that is the kind of information, or misinformation, that we receive a great many times.

Mr. SWOPE. You mean a statement was given out which carried the impression that 19,000 had been admitted?

Mr. INUI. Yes. Now, that is a misunderstanding. According to the passport system, every passport is given a certain number. For instance, if I were speaking about this country, Washington will give the city of New York from No. 1 to 10,000, and to Washington State possibly from 10 to 30. This is it—so and so.

Mr. SWOPE. Your idea is that was just simply the number of the passport there instead of the number of the picture bride?

Mr. INUI. Yes. And then some of them have the number, and the number wasn't given, and therefore there is a great deal of exaggeration. On the whole, if there was any appreciable number of that sort, perhaps 25 per cent is the highest estimate we can give to those who came into this country.

And then they further charge that Japanese are trying to evade the agreement by inventing the so-called "Yoshi." It is an institution of adoption of a boy or girl into another family to perpetuate it. However, we know that the Japanese

Government gives no passport to such an adopted member of the family where there is a child in the same family. Furthermore, such an adopted child is not allowed to come here unless he had been so adopted at least five years before the application for such a passport. The measure is to avoid any abuse of such a system. They are being very careful in that way to carry out the spirit and the letter of the gentlemen's agreement as understood.

Now, on the whole, it seems to me that there is a great deal of exaggeration. For instance, they do not give the negligible quantity of Japanese land owned in this country, and they use the term "control" to the land that they have. For instance, they say "Japanese control four or five hundred thousand acres of land." Well, they do exercise control for the period of three years, but at the end of three years they are at the mercy of the landlord unless they give in return the kind of services the landlord requires of them. And so that term is very much of a misnomer.

Recently a great deal has been said about the increase of the Japanese children. Some alarmists have compared the rate of increase of to-day with those of 10 years ago, when there were a very few Japanese families, and have concluded that at this rate 50 years from now California will be overrun by the Japanese. Figures do not lie, but we can often lie with figures.

(1) Science has demonstrated that the rate of decrease of the first generation of the immigrants is always high.

(2) The largest per cent of the Japanese men in this country are between the ages of 30 and 40, and that of women are between 25 and 35.

(3) Under the circumstances like this, the death rate is rather small, while the increase is abnormal.

(4) This increase of Japanese population will decline (a) as time goes on, those who are in the period of reproduction will pass into another stage, while it is too early for the second generation to take their place; (b) and when the second generation attain their majority, and Japanese community becomes normal as to the age distribution, the second generation will not assume any more responsibility than any other race, since they are subject to the same law of evolution.

Now, many wild stories also have been told about the Japanese language schools in connection with the children of Japanese parentage. It is true that a very few of the Japanese immigrants came here with the idea of settling here permanently. Hence the Japanese language, even history and geography, were taught in these so-called schools with a view to fit the children to enroll in proper grades when they went back with their parents.

But speaking for the Japanese communities in general, the second evolution soon was entered. The longer they remained here, the more they become established and the harder it became for them to leave their interests and associations. Unconscious absorption of American freedom and standard of living have made it impossible for many of the Japanese who went to Japan with the view of spending the rest of their lives there to be satisfied to remain in Japan. This fact changed the Japanese attitude of the education of the children. They began to teach only the language as they think that it will be necessary in whatever life work they may choose. Roughly speaking, such was the case until a few years ago, and that is the situation now that you will find among the largest number of the Japanese.

And now we are entering into the third stage of giving up the Japanese schools. In order that this point might be proven, may I not read the resolution that Mr. Waterhouse has just referred to? This was a resolution passed on May 31 by the Japanese ministers and laymen of this federation, representing 28 Japanese Christian churches and missions of southern California. This was passed on the occasion of Memorial Day last, and the pledge was made before the dead who made this country so free and noble. The resolution is as follows:

"We, the pastors and laymen of 26 Japanese evangelical churches and missions of southern California, believing that Americanization can only be realized through Christianization of these people, believing further that no one can fully appreciate, without acquiring the fundamental teachings of Christ, the mighty spirit of the foundation of this Nation of liberty, equality, and humanity which emanates throughout her history, do hereby adopt the following principles and policies for the Americanization of 100,000 Japanese who are enjoying peace and prosperity in this country:

"1. We who are in the United States are to be, first of all, loyal to the land of our adoption.

"2. We are to endeavor to embody consistently in our daily life the fundamental principles and spirit of the American Government and Christianity respecting her customs and institutions and abiding by the law of the land.

"3. Having chosen our life work here, we deem it our first duty to promote the welfare of our adopted country and contribute our share to its civilization. Furthermore, we will gladly be regarded as the forsaken band by the country that gave us our birth.

"4. As to the education of our children, we think it best and sufficient to give them wholly American education, thus enabling them to become loyal and useful American citizens. In addition, we desire to afford them the spiritual education based on the teachings of Christ.

In order to carry out the purpose of this resolution, irrespective of our religious affiliation, we do hereby unite and cooperate in our utmost endeavor to Americanize the Japanese in this country. We do this in the spirit of hope, patience, and justice, which is the spirit of Christ whose followers we are.

Now, that is the resolution which was passed on May 31.

Mr. SPORE. Does that represent your views?

Mr. INUI. Exactly. I was one of the signers of this resolution.

Mr. SPORE. You think it is necessary that they embrace Christianity, do you, before they could begin?

Mr. INUI. The spirit of Christianity.

Mr. SPORE. That's what I mean. You think that's a condition precedent?

Mr. INUI. I believe so, for I believe the American country is based—the Constitution and all is based upon the spirit of Christ.

Mr. SPORE. You believe it is based on the spirit of Christianity, do you?

Mr. INUI. Yes, sir; and therefore it is sometimes very disappointing to us to see this patent spirit in California—"obnoxious" would be just as good a term. We are very much disappointed often, but, on the whole, the Christian people of this country do have a greater trust in the European people of California—

Mr. TAYLOR. Doctor, you presented quite a statement. That is very interesting. I take it that it is rather exhaustive. In view of the fact that we have only a short time, would you kindly file your paper?

Mr. INUI. May I have just a word?

Mr. TAYLOR. Yes; you may have a word to conclude.

Mr. INUI. The Japanese in this country feel that their children are Americans, and are to remain as such. If the teaching of the Japanese language is to be any burden and hindrance to Americanization, then we must do away with it entirely. If we teach it, it will be taught as any foreign language, and not as mother tongue.

Many questions have been asked concerning the assimilability of the Japanese. A very few scientists have definitely concluded one way or the other, except in an abstract way. But so far as the adaptability of the Japanese themselves in Japan is concerned, a very few will deny it. For no nation has become Westernized and Americanized in political organizations, in industrial systems, in educational institutions and in science, both of war and peace, much faster than has Japan.

Then the next question is how about the Japanese in this country? It remains to be seen. For they have not been given chances that are conducive to Americanization. So far as the children are concerned, there is no room for argument that they do become assimilated. If we mean by Americanization a process of bringing together a sufficient unity of interest and mind, then we are ready to say that they do become Americanized for both adults and children.

If we mean sociological assimilation, our opinion is formed. I believe that there is such a thing as sociological assimilation—assimilation of mind, assimilation of mental, spiritual attitude. At the same time, it is desirable that we should have, if circumstances allow, biological assimilation. This “biological assimilation”—I hope you don’t misunderstand me when I say it—biological assimilation is going on at this very moment, without any intermixture of races, and that is very possible. Now, when we talk about biological assimilation, some of us want to jump up in the air, but biological assimilation is going on at this very moment. For instance, when we speak English, naturally the formation of our lips will conform to that language. Those who are brought up in Japan will have their lips closed when they talk—I suppose I am one of them myself—but they usually close their mouth and their lips, but when they speak English it changes the expression of their eyes, their mouth and so on, to a great extent. And again, when Japanese stay here any length of time, their complexion changes—like in Hawaii—if you stay any length of time in Hawaii, you will become dark and take on a complexion like a Hawaiian.

Mr. TAYLOR. There are three kinds of assimilation, then, according to your theory—first, social assimilation, then biological assimilation, and racial assimilation; is that right?

Mr. INUI. I don’t know what you mean by “racial assimilation.”

Mr. TAYLOR. You don’t advocate it, I take it, and you don’t insist that there is assimilation between the two races, as by intermarriage?

Mr. INUI. The Jewish people, for instance—they have their sociological and racial and even biological assimilation.

Mr. TAYLOR. You mean by “biological assimilation”; you mean living in our climate, speaking our language, following American customs and habits; that will change the race?

Mr. INUI. Oh, a great deal.

Mr. TAYLOR. Yes.

Mr. INUI. And, to get a concrete example: Of course, since the Japanese came to this country they haven’t had long enough time to prove it; but in the last 10 or 12 years, I will say, if you compare a Japanese child that is born in this country and one born in Japan, at the age of 7 the boys weigh 42 pounds—

Mr. TAYLOR. That’s the average weight?

Mr. INUI. Yes; a boy at the age of 7.

Mr. TAYLOR. Where did you get those figures?

Mr. INUI. The figures are from Japanese schools in Japan and made in this country.

Mr. TAYLOR. I see.

Mr. INUI. The average weight of boys born in this country is 42.3 pounds at the age of 7; and of those born in Japan 38.6 pounds at the same age. There is a difference of 6.3 pounds. And their height: Boys born in America are 3.54 feet in height; those born in Japan 3.52 feet. Girls show a similar difference. At the same age girls born in America weight 40.4 pounds and are 3.54 feet in height, while those born in Japan weigh 37.6 and are 3.48 feet in height. At the age of 12 they still show this discrepancy between the two. Boys born in America weigh 65.4 pounds; boys born in Japan only 60 pounds. There is a difference of 5.4 pounds. Girls born in

America are 4.35 feet in height, while those born in Japan are 4.24 feet. So, on the whole, there is a process of assimilation going on at this very moment. Then, may I be permitted to sum up?

Mr. TAYLOR. All right.

Mr. INUI. Just one other point I would like to mention. The question of Japanese loyalty has been often discussed. A few facts will speak for themselves. In spite of the fact that the Japanese are the last comers to these shores, and they are engaged only in small business or truck farming, it is estimated that an average Japanese bought \$525 worth of bonds. As to the Red Cross, it is not far from the truth to say that even in the first drive alone during the war, one in every five either took membership in the American Red Cross or contributed something toward it. Therefore when the final drive was made every Japanese took some active or substantial interest in the organization.

There are so few American-born Japanese in this State as compared with the children of other immigrant races. This is particularly true of this part of the State where Japanese did not begin to come until very recently. No one was old enough to enlist in the Army. But no less than two or three dozens volunteered to put on the khaki uniform, waiving exemptions. In fact, the first aviator of the Japanese race who drew his blood in the service of the Allies was from this city.

Given half a chance, Japanese will prove undoubtedly as adaptable into the institution and spirit of the Nation as any race.

To sum up:

(1) California's patent element, agitators and politicians, are proposing to settle the question on assumption, misunderstanding.

(2) Should their plan succeed in so far as the land measure is concerned, they are proposing to drive Japanese away from the rural district to compel them to go back to the city and compete with laborers there, who have been led unthinkingly to believe prohibition of land ownership from the Japanese will settle the question, etc.

(3) Usual arguments against foreigners were applied against Chinese. Upon arrival Japanese inherited all arguments used against Chinese.

(4) Thus the Japanese have never been given the fair chance that has been accorded to other races.

(5) California's feeling toward the Japanese is considerably better than before, only with the exception of periodical agitation for political purposes.

(6) The relaxation from the moral and economic tension of the war that unified the Nation, narrow interpretation of self-determination, State and national politics that have great bearing upon international aspects, presidential year in the State which holds the balance of power, and all are responsible for the present agitation—and not the labor question.

(7) Thus real and latent California has not yet risen to speak its voice in an organized way.

(8) We have all confidence in facts, in the integrity and justice of the people of this State and Nation.

(9) All we ask is a fair, American, and Christian approach to the problem, a chance to the pursuit of happiness, to prove our assimila-

bility and contribute our little share toward the welfare and civilization of this great Republic and help in her endeavor to bring the Kingdom of God on earth. In this we shall promise that we shall do our very best.

Mr. TAYLOR. Now, do you take the position that there should be no more immigration to this country—that you want those who are in this country given fair treatment under the Constitution, but that you don't want any additional immigration—or do you?

Mr. INUI. Now, I don't care to have any more additional immigration into this country, but in limiting it the very best thing is not to give any nationality any "sting," discrimination.

Mr. TAYLOR. You want to apply it to all alike?

Mr. INUI. Yes, sir.

Mr. TAYLOR. You share the opinion of your wife relative to these separate schools in this country—that they are not desirable?

Mr. INUI. Not desirable; yes, sir.

(Attached hereto as a part of the testimony of the above-named witness, K. S. Inui, are the following tables:)

Exhibit E.—Acreage of arable lands in southern California owned and leased by Japanese (October, 1919).

Exhibit F.—Acreage of farms owned and tilled by Japanese in southern California (1919).

Mr. TAYLOR. The following witnesses will be permitted to prepare statements and to file them with the stenographer of the subcommittee, to be forwarded to Washington and included in the report of the hearing. We are forced to do this for the reason that we haven't sufficient time to hear all the witnesses: K. Tanigoshi, G. E. Gordon, E. Davis, M. B. Patton, K. Nasa, Mrs. Payo Sacamoto, Miss Elsie D. Newton, Mrs. B. E. Kari, K. Iwanaga, Miss M. Pierce, W. S. Wheaton.

(As will be noted by this transcript, a large number of the above-named witnesses failed to hand any statements to the reporter.)

STATEMENT OF MR. K. IWANAGA.

Mr. K. Iwanaga, being duly sworn, testified as follows:

Mr. SWOPE. Give your name and address to the reporter.

Mr. IWANAGA. K. Iwanaga; 923 West Thirty-fifth Street.

Mr. SWOPE. You were born in this country, were you?

Mr. IWANAGA. Yes, sir.

Mr. SWOPE. How old are you?

Mr. IWANAGA. Twenty-seven.

Mr. SWOPE. When did your parents come to this country?

Mr. IWANAGA. My parents came to the Hawaiian Islands about 30 years ago.

Mr. SWOPE. Where were you born?

Mr. IWANAGA. Hawaiian Islands—Honolulu.

Mr. SWOPE. You were not born in the continental United States?

Mr. IWANAGA. No, sir.

Mr. SWOPE. You served in the United States Army, didn't you?

Mr. IWANAGA. Yes, sir.

Mr. SWOPE. When did you first enter the Army?

Mr. IWANAGA. July 1, 1918.

Mr. SWOPE. What was your rank?

Mr. IWANAGA. Second lieutenant.

Mr. SWOPE. What organization?

Mr. IWANAGA. First Hawaiian Infantry, Company D.

Mr. SWOPE. What kind of treatment did you receive while you were in the Army? Have you any complaint?

Mr. IWANAGA. I enjoyed my life very much in the Army. There wasn't any distinction in color or race.

Mr. SWOPE. Are you familiar—or, rather, I know you are well acquainted with the native-born Japanese about your own age, are you not?

Mr. IWANAGA. Yes, sir.

Mr. SWOPE. Could you tell the committee just how they like this country, our ideals, and traditions, and institutions?

Mr. IWANAGA. I intend to speak for myself and for my fellow citizens, Japanese. The people of California have been grossly misunderstanding us. Some of the influential people of California have been—in their attitude they were not favorable to us. I don't say all the people—some of them. And the instances of the Japanese—I do not speak for the Japanese farmers; I just simply speak for myself and for my fellow citizens—they take the examples from the Japanese farmers and others and apply to us. Now, some of the parents of the Japanese American-born children are buying land under the name of their children, and therefore they say that we are undesirable; we are not fit to be citizens. Now, I would like to know if there are any instances that the American-born Japanese have been disloyal to this country?

Mr. SWOPE. Your observation is that he has been loyal?

Mr. IWANAGA. That he has been loyal, and I don't know of a single instance when he was disloyal.

Mr. SWOPE. You fought for the country?

Mr. IWANAGA. I did.

Mr. SWOPE. Would be willing to fight again if you were called on?

Mr. IWANAGA. Yes, sir. We in the Hawaiian Islands organized a National Guard composed of Japanese citizens—that is, American citizens of Japanese descent—we organized a National Guard, and we were drafted into the Army of the United States during the emergency. There were approximately 700 Japanese who served under the American flag during the last war. Under my command alone there were 200, and from actual observation I found that they were patriotic and loyal to the flag under which they were serving.

Mr. SWOPE. You think they are making rapid or slow progress in Americanizing in this country?

Mr. IWANAGA. That depends on the age of the Japanese.

Mr. SWOPE. I mean the boys as a whole?

Mr. IWANAGA. The older Japanese, of course, the same as any race, they are hard to assimilate, but the younger generation is plastic and they will be assimilable. To an extent, the American does not realize it—and those who come from Japan are willing to assimilate, and I believe they will if the opportunity is given to them.

Mr. SWOPE. Is it your belief, as stated by Prof. Inui, that there is at present a political, sociological, and biological assimilation going on?

Mr. IWANAGA. Political, that is, recognized socially; but they think Japanese are purely Japanese in character, and they think all Japanese are the same, so California people would say, "A Jap is a Jap all the time; once a Jap, always a Jap."

Mr. SWOPE. Is your position, then, that there are good ones as well as bad ones, the same as any other race?

Mr. IWANAGA. Of course there are good ones as well as bad ones, the same as any other race; they have desirables and undesirables; but they will take an undesirable Japanese and apply his case to all Japanese. That isn't fair treatment to those born here. We are using all our efforts to try to Americanize, and trying to use all efforts to Americanize Japanese who come here.

Mr. SWOPE. Are you in favor of the Japanese schools?

Mr. IWANAGA. In regard to the Japanese schools, I do not know very well how they are conducted here; but I met a father who had his child in the Japanese school, and I asked him why he was sending his child to the Japanese school, and he said that if his child should grow up, in order to make his living he will have to depend to a certain extent on the Japanese. Now, if the Americans will employ the Japanese on the same basis with the other races there is no necessity of Japanese education; but there are instances where Japanese are grown up and the Americans will not hire them; and therefore they must depend on the Japanese for a living.

Mr. SWOPE. Can't the Japanese speak our language—English?

Mr. IWANAGA. Yes, sir. That is the opinion of that father. My opinion of the Japanese school, as soon as the Japanese school conducted in this country is found detrimental to the United States I believe that school should be suppressed, stopped.

Mr. SWOPE. Of course, you know a child has only so much capacity for the learning he has to do?

Mr. IWANAGA. Yes, sir.

Mr. SWOPE. He has only a limited time in which to attend school.

Mr. IWANAGA. Yes, sir.

Mr. SWOPE. Now, the Japanese, as you have stated, is always handicapped, to begin with, as you have stated, trying to familiarize himself with our institutions and our language. Don't you believe he could Americanize himself a great deal quicker by applying himself only to our studies and histories and traditions than he would by taking the other part of the day and working himself down on the Japanese language?

Mr. IWANAGA. Yes, sir; I do.

Mr. SWOPE. That's your opinion?

Mr. IWANAGA. Yes, sir.

Mr. SWOPE. I am very glad to hear that. I believe that's all, unless Mr. Taylor has something else.

Mr. TAYLOR. I have nothing else.

STATEMENT OF MR. G. E. GORDON.

Mr. Gordon, being first duly sworn, testified as follows:

Mr. SWOPE. Give your name and address to the reporter.

Mr. GORDON. G. E. Gordon; 361 Courthouse, Los Angeles.

Mr. SWOPE. Have you a statement you desire to make before the committee?

Mr. GORDON. I have no prepared statement; no.

Mr. SWORE. Well, if you have any general statement, we would be pleased to hear it.

Mr. GORDON. I have no prepared statement, but I might say that in my capacity as assistant farm adviser or assistant county agricultural agent here I have described the practice of raising crops by the Japanese and American sections. We have not been called upon to a great extent by the Japanese to work with them. We have had representatives of their organization come to us for help from time to time in the control of plant disease or insect pests or other agricultural problems, but most of our observation has been upon land that has come back to the owner at the termination of the Japanese lease.

I might state, as an example—which is a fair example of my general observations—a lady came to my office no more than two weeks ago asking my advice on the handling of a piece of land in the Gardena section, which, she stated, had been leased to Japanese for a period of years. She stated it was rather badly run down, in her opinion, and she didn't know just what to grow upon it. At her request I called and looked over the land very carefully, and my recommendations, I think, to her will show you just how I felt about the land. I suggested to her that she plow it up and let it lie fallow until fall, at which time she put in a cover crop, stating that I did not believe it possible or feasible to put in some kind of a crop until some such course was taken—until she had grown a cover crop or a heavy application of barnyard manure was given to the land; and recommended that she handle it that way until spring, at which time she could put in another crop successfully.

Mr. SWORE. Did she follow your instructions?

Mr. GORDON. Yes; she called shortly after I wrote her a letter telling her that, and stated she expected to do so.

Mr. SWORE. Do you believe that these people abuse the land they live on and cultivate?

Mr. GORDON. I do.

Mr. SWORE. You think they do?

Mr. GORDON. Yes. I will state, however, they do apply fertilizers.

Mr. SWORE. Is that a general condition now, or just based on your experience with a few isolated cases?

Mr. GORDON. That is a general experience founded upon my observations and based on close observation. That has been the general experience in investigations.

Mr. SWORE. Do you think they fertilize the land to any extent?

Mr. GORDON. Yes; but in the use of fertilizers, they use generally only fertilizers from which quick action on the crop can be derived, and which will help produce the crop it is intended for without benefiting the land permanently. Do I make that clear?

Mr. SWORE. If you have any further prepared statement you would like to make, you may submit it to the reporter and he will embody it in the report.

(The following additional statement was made to the reporter:)

I wish to state that I have made no special study of the Japanese problem, but that my statement is based upon observations obtained while in the course of my work in the above-mentioned capacity. I have not had many requests from Japanese farmers for assistance, except through the Japanese association,

whose representatives have come to me from time to time for assistance in the control of plant diseases, insect pests, and cultural problems in the growth of their crops. My personal observation on the treatment of land farmed by them is based more specifically upon land which has been returned to the owner at the expiration of a lease by Japanese tenants and which I have observed to be very badly run down, in practically all cases. I may state an example which is characteristic of the general practice.

A lady owning a piece of land at Gardena, about 15 miles south of Los Angeles, came into my office to ask advice concerning the handling of a piece of property which she stated had been in the hands of Japanese for a few years. She felt that the land was rather badly run down and wanted to know what she could plant with a possible degree of success. At her request, I visited the piece of land and found it to be very badly run down, so much so that I recommended to her that I would not think it was possible nor at all practical to put in a crop this year, stating that it would first be necessary to make heavy applications of fertilizer or perhaps better still, to plow the land, letting it lie dormant until fall, at which time a cover crop of green manure crop could be planted to grow during the winter and then plowed under in the spring, after which it would be possible to get a crop off the land.

In refutation of statements made during the hearing on the Japanese question to the effect that people of southern California would have gone hungry for vegetables during the past few years if it had not been for the Japanese, I wish to state that we are continually receiving many inquiries regarding the possibilities of growing vegetable and truck crops from American farmers in this State, as well as many Eastern States. They state that they would desire very much to get into that business, but are kept out on account of the monopoly of the Japanese farmers.

I believe that if the Japanese were excluded and prohibited from leasing or holding any land whatsoever, that there are plenty of American citizens who would be more than happy to start in the truck gardening business, and that the people of California would not suffer at all from lack of fresh vegetables. There is also a tendency, started during the war, to grow more vegetables in the back yard.

In view of these facts, I believe there is no reason why the Japanese should not be prohibited from the holding of any land whatever.

Mr. SWOPE. Is there any other representative of any organization here who would like to make a very brief statement before we adjourn?

(Mr. Stephen S. Myrick signified his desire to make a statement.)

Mr. SWOPE. Come around.

STATEMENT OF MR. STEPHEN S. MYRICK.

Mr. Myrick, being first duly sworn, testified as follows:

Mr. SWOPE. Give the reporter your name and address.

Mr. MYRICK. Stephen S. Myrick.

Mr. SWOPE. Where do you live, Mr. Myrick?

Mr. MYRICK. 2050 Vine Street, Hollywood.

Mr. SWOPE. What business are you in, Mr. Myrick?

Mr. MYRICK. I am a school-teacher.

Mr. TAYLOR. A school-teacher?

Mr. MYRICK. Yes.

Mr. TAYLOR. How long have you been a school-teacher here?

Mr. MYRICK. Here? I have been here six years and a half.

Mr. TAYLOR. Have you had occasion to investigate and observe the Japanese question as it affects California and the United States generally?

Mr. MYRICK. Somewhat. I come representing the church to which I belong rather than any of the schools. I am chairman of the peace committee of the Quaker meeting of Los Angeles.

Mr. TAYLOR. Well, just go ahead in your own way and as briefly as you can.

Mr. MYRICK. I taught three years in the Orient and one year in Honolulu.

Mr. TAYLOR. Go ahead.

Mr. MYRICK. I simply wish to present to this body—I have here a written statement that would take some little time to read, but which I may hand to the secretary, perhaps, the substance of which is to the effect that, knowing the Japanese socially, rather than otherwise—not being in business, I do not know them in a business way except as I meet them—but I do know them socially rather well, having lived in the Orient and having many personal friends among them here in the city, and feel that they are a very valuable addition among us. My experience has been that they are peculiarly alert and appreciative and cordial. It seems to me that we want a restricted immigration, but not a discriminatory; that all of the nations should be treated upon the same basis, after the suggestion of the Gulick policy.

Mr. TAYLOR. Are you familiar with the Gulick plan?

Mr. MYRICK. Rather so; rather so.

Mr. TAYLOR. Do you approve of that?

Mr. MYRICK. It seems to me that it is very highly to be desired—perhaps some modification of it. I don't know that it need be that particular plan, but the plan of admitting people from other countries, with a minimum issued to all countries and the maximum to be dependent upon the rate of assimilation, the number already assimilated, seems to me to be a very excellent policy.

Mr. TAYLOR. Now, you can file your statement.

(The statement is as follows:)

As chairman of the peace committee of the First Friends (Quaker) Church of Los Angeles, the undersigned is presuming to write your committee on the subject of the Japanese among us.

For generations each Quaker meeting has maintained a standing committee on peace. It is one of the duties of said committee to busy itself with the building up of friendship between our own and foreign nations, reporting to our constituency the lessons it seems to us we need to learn from other peoples, and extending hospitality to foreigners who may be among us.

Concerning the Japanese in California, we beg to submit:

1. "In the beginning, God." America as a God-loving people should first pray to be led to deal with the Japanese and everybody else as our Heavenly Father would have us deal with them.

2. *Economically.*—The Japanese produce much wealth among us. A considerable portion of the income of Japanese in California is derived from truck and berry farming. I have made wide inquiry and can not find one white American man, woman, or urchin who is willing to enter the above line of industry, and therefore am unable to list any actual or potential competition. Who would supply us were the Japanese dispossessed of this business? Moreover, the Japanese have for centuries foregone the luxury of chairs, and therefore by their shortness of stature and familiarity with stooping, squatting, and kneeling are so adapted to gardening and berrying that they actually suffer less physical pain in following such pursuits than would be unavoidably incident to such labors if performed by whites.

There are rumors, which I for my part believe, to the effect that some Japanese spend part of their earnings in Japan. Be it true, the berries he raised were consumed in America. The real wealth remains here. As to the "money" he is said to ship to Japan, he deposits that money in an American bank and takes to Japan with him only a scrap of paper—a certificate of credit. The American money which the Japanese had had remains in America to pay for brushes, dishes, silks, or tea imported from Japan by some American, for some American.

As to Japanese charges, some Japanese handle good goods, some Japanese handle inferior goods; to me most Japanese give good measure, but all Japanese, so far as I know, charge ultra-high prices.

3. *Land*.—No family of any nationality known to history has risen to its maximum efficiency without land ownership. The Japanese must either be deported from California or allowed to own land, if we are not to lay upon them a moral and industrial handicap that no nation has so far overcome.

4. *Increase*.—The Japanese in California have an objectionally high birth rate. But they can not maintain such birth rate. The parents are intelligent and the children go to school. The Japanese in America are becoming prosperous, and sociology informs us that prosperity always presages a decline in birth rate.

5. *Intermarriage*.—Most American women feel free to decline a proposal of marriage from a man of their own race if he be not wanted. Is there any reason why any woman should not feel free to decline a proposal of marriage from a man of some race other than her own if he be not wanted?

Bruce, in the *Broadstone of Empire*, points out that when Europeans first went to Asia there were many interracial marriages, but that within the last century interracial alliances have, without legislation, greatly declined because as races become acquainted their representatives mingle socially and discover that while they are desirable acquaintances and business associates, each for the establishment of a home prefers a consort from his own race.

6. *Assimilability*.—The writer taught four years in oriental schools and has had many Japanese pupils since returning to the States. I find them always scrupulously clean in person, neat in dress, and both courteous and appreciative in attitude.

The Japanese are always studious. Those that I have had averaged better than the average of the American students in their respective classes, but I should note that the average age of the Japanese students was higher than the average age of the American students. Moreover, there were many Americans and only a few Japanese in each class. Observe, also, that usually there were one or two Americans who outclassed any of the Japanese in any given group. The Japanese frequently had the advantage of more advanced education in his own schools, but he was always hampered by having to think in a foreign language. Japanese are always proud, obedient, alert, self-reliant, and considerate.

Japanese, American-born or reared, are taller and their complexions fairer than Japan Japanese.

Many Japanese love our country as dearly as it is loved by any other foreign born, and yearn to become citizens. When accepted they will prove honest and loyal.

7. In conclusion, I wish to mention hospitality and discrimination. We favor a highly restricted and conscientiously supervised immigration, but we oppose discrimination.

So far as we know, some adaptation of the Gullick plan would be the best immigration policy. We want no aliens permanently in this country. We want our Japanese friends already here admitted to citizenship quickly if prepared. Let those who can not be ready in five years go home. But we want no discrimination. We want all immigrants—English, Japanese, French, or what not—treated alike.

I have many Japanese friends whom I love dearly. I hope they can stay here and become Americans. But if any Japanese be excluded or deported, it must be because we love them, not hate them. To hate or despise any immigrant would be unworthy of American hospitality.

We thank you.

(Signed) STEPHEN STANTON MYRICK.

STATEMENT OF MRS. TAYO SAKAMOTO.

Mrs. Tayo Sakamoto, being first duly sworn, testified as follows:

Mr. Swope. Give your name and address to the reporter.

Mrs. SAKAMOTO. Mrs. Tayo Sakamoto; 216 West Twenty-third Street, Los Angeles.

Mr. Swope. Are you familiar with the Americanization work going on in this country?

Mrs. SAKAMOTO. Yes, sir.

Mr. SWOPE. What is your line of work?

Mrs. SAKAMOTO. I am very peculiarly situated, because I have been educated in Japan and came to this country about eight years ago with the purpose to acquire an American education, and when I finished my desire I am under the service of the Y. W. C. A. in Los Angeles, and I am the Japanese secretary to do the Americanization work.

Mr. SWOPE. And you are of the opinion that great Americanization work is going on, are you?

Mrs. SAKAMOTO. Yes.

Mr. SWOPE. Now, just what kind of work are you carrying on?

Mrs. SAKAMOTO. Well, perhaps you heard about the work carried on in San Francisco, and I have some connection with the San Francisco work, because when those newcomers, those Japanese who are destined to be in Los Angeles—education and follow-up work and our Y. W. C. A. work, which is the foreign service bureau. We are trying to cooperate with the different community agencies to further our Americanization work. Therefore we have been undertaking this movement in connection with night-school work. And also from the Japanese side the Japanese Association of Southern California has the educational committee, and they have been promoting this scheme of Americanization. Therefore, through their request, I go out to the different places in the country where many Japanese women get together as farmers' wives.

Mr. SWOPE. You think they are adopting our methods of living, do you?

Mrs. SAKAMOTO. It is very slow, though.

Mr. SWOPE. Yes.

Mrs. SAKAMOTO. Because they have no association with American people in American communities.

Mr. SWOPE. But their intention is to adopt our methods of living?

Mrs. SAKAMOTO. Yes, sir.

Mr. SWOPE. And adopt our way of living, and their children?

Mrs. SAKAMOTO. Yes—their children, of course; yes. I should like to tell you the experiences I have in those countries where their parents do not speak English; but when the children grow up and attend American schools and see them playing together they do not converse with each other in Japanese.

Mr. SWOPE. What are your views on Japanese? Do you think they are desirable or undesirable?

Mrs. SAKAMOTO. Well, if I could express my opinion, my position from you men's standpoint, we want to have harmonious relations between children and mother, and when a mother is slow to acquire many things, I think children, being so quick to adopt many things and know how to speak our native tongue, they are taught American ideals in American schools and go home and become the go-between, to interpret the American ideals and ideas to their mother in their native tongue, so as to make parents understand what they are receiving in America.

Mr. SWOPE. Would you care to submit an additional statement in writing to the reporter?

Mrs. SAKAMOTO. And also I want to say one thing about the loyalty of American-born girls. Under the international institute of the Y. W. C. A. we have a group of girls—that is, girls in our reserve—and those Japanese girls who are born in America are organizing this girls' reserve, and they salute the American flag just as much as any other people in America, and they give the Girls' Reserve Corps the expression of loyalty to the American flag, and they like America. And even their food—I ask so many mothers whether they like Japanese food or American, and they say they do not like Japanese food. Therefore I can not see anything against the assimilability of the Japanese.

Mr. SPORE. All right. Thank you very much for your statement.

That will conclude the formal hearings, and, as stated, any written statements may be given to the reporter within the next two weeks.

STATEMENT OF DR. GEORGE P. CLEMENTS.

Dr. George P. Clements, manager agricultural department, Los Angeles Chamber of Commerce, submitted the following statement:

1. We have no quarrel with the Japanese.
2. He is doing no more than the American would do in his place.
3. The whole unfortunate situation is of our own making.
4. What we desire to do is to find some way out without loss of dignity to ourselves or offense to the Japanese Empire.
5. The question is necessary and urgent, for if we do not get rid of the Japanese he will crowd us out and get rid of us.
6. It is not a question of whether the Jap is assimilable or not; we do not want to assimilate him.
7. The question is an economic one entirely. America needs every tillable acre for her own people, and particularly is this so in California, which is fast becoming, and naturally so, the Mecca of the American in his declining years.
8. We do not need the Japanese.
9. As a tiller of the soil, on account of our restrictions, he has become a nuisance; his tenor of lease must not exceed a 3-year continuous occupation of any land. He therefore chooses the strongest and best soils adapted to his use, uses stimulating chemical fertilizers instead of sustaining humus, and leaves it barren of plant food.
10. He is the direct cause of our great increase in abandoned irrigable acreage.
11. He is no longer a laborer, but a proprietor and master.
12. He has no interest in the community except what he can make it yield him.
13. He is not a satisfactory neighbor.
14. There are many foreign assimilable peoples who are better farmers, better neighbors, and who become sterling citizens, who get as great yields of as good quality of product and at the same time increase the value of the land as well as enrich the county, State, and Nation.
15. The American, without lowering his standards of living, can favorably compete with the Japanese in yields and quality and would do so were they eliminated.
16. The Californian production of fruit and vegetables would not suffer through the elimination of the Japanese, and there should be no increase in cost of production.
17. Due to his marketing methods, many thousands of tons of fruits and vegetables grown by the American yearly fail to reach the consumer at present and are a total waste.
18. With the assurance of market for his product, the vegetable and fruit industry offers splendid inducements to the American truck gardener, and that thousands would enter this industry if the Japanese were eliminated is proven by the many inquiries received by all chambers of commerce and farm advisors throughout the State, and the added fact that the great vegetable industry of the southeast is in the hands of whites.

STATEMENT OF MR. JOHN Q. ROSCOE.

Mr. John Q. Roscoe, manager field department, Alfalfa Growers of California, 408-410 Pacific Electric Building, Los Angeles, submitted the following statement:

In connection with the hearing now being conducted in this city for the purpose of arriving at facts that will enable the Federal Government to determine what courses should be pursued relative to modifications, if any, to existing Asiatic immigration regulations, I have been requested to, and do herewith, submit some facts and figures covering in part the relations of the Japanese to the fishing industry of southern California.

These figures and facts were obtained by me in the last three-year period, during the greater part of which time I have been in charge of the southern division of the California State Fish Exchange, a department of the California State Market Commission. Some of the figures submitted are an excerpt from a report made by me for the Federal War Trade Board. Others, excerpts from communications to his excellency, Gov. William D. Stephens, are also matters of record and were presented in the form of a petition at the time, shortly after the close of the war, when the Japanese, in a sympathetic walkout with other fishermen, were endeavoring to, and succeeded in, coercing the California State Legislature into passing the bill which deprived the State of California of the right which the people of California had formerly enjoyed, to fix the price of fish and regulate its destruction and diversion. The bill, not being signed by the governor, failed to become a law.

[Excerpt from report made by me to the Federal War Trade Board covering increases of fish prices to fishermen and consumers for the 6-year period ending February, 1919.]

"For canning purposes the fishermen received \$30 per ton for tuna cleaned and heads off during the years of 1913-14-15; \$37.50 for season of 1916, heads on and entrails out; \$80 for season of 1917, entrails out only; \$110 for season of 1918, entrails out only. For the first three years the price paid to the fishermen included delivery at the canners' wharves, and for the 1918 season the canners maintained receiving stations and carriers to bring the fish from different points along the coast to the canneries. The carrier system and receiving-station service added an average of \$50 per ton to the canners' cost of the raw fish.

"Wholesale selling prices canned tuna, 1913-14—one-half pound cans \$4.70 per case, and 1-pound cans \$7.25 per case delivered anywhere in the United States; the cost of advertising and introducing tuna fish was added to the selling price during these two first years; 1915 wholesale selling price—one-half pound cans \$3.25 per case, and 1-pound cans \$5 per case, freight paid anywhere in the United States; 1918 wholesale selling price—one-half pound cans \$7.50 per case and 1-pound cans \$13.50 per case f. o. b. canneries in southern California. Average freight charge 55 cents per case, large cans; 35 cents one-half pound size."

The present price to the fishermen of long-fin tuna, commonly called albacore, is \$200 a ton, cleaned; the selling price of the finished products are—one-half pound cans \$11.50 a case, 1-pound cans \$20 a case.

From an analysis of the figures compiled for the War Trade Board and supplemented by the further increase to the fishermen and to the wholesale trade for the finished product of the 1920 pack, it appears that the fishermen's increased charge has been approximately 700 per cent, whereas the wholesale selling price, based on the 1915 price of the finished product, has only increased approximately 300 per cent.

NOTE.—Long-fin tuna, with which the above figures have to do, is commonly known as albacore, and is a fish that up to date has not been caught commercially by any other class of fishermen than the Japanese. It is caught with a hand line and is the most desirable member of the tuna family for canning purposes, as is shown by the price difference of \$200 a ton for this fish caught by the Japanese and \$125 a ton being paid to the fishermen who catch the blue-fin tuna.

From an economic point of view, the fishing industry would undoubtedly suffer were the Japanese to be eliminated as a factor in catching this so-called albacore, owing to the fact that the consuming public so far, and will in the

future, continue to pay the fishermen's price for catching plus the canner's margin for his costs and profits.

The following excerpt from communications to the governor from representatives of various California associations will indicate the feeling of the dealers in connection with the various increases made by the fishermen, and as to whether these increases, in their judgment, are for public benefit.

[Telegram—Copy.]

"LOS ANGELES, CALIF., April 5, 1919.

"HON. WILLIAM D. STEPHENS,

"State Capitol, Sacramento, Calif.:

"At a conference held here to-day on Senate bills 409 and 639 the undersigned, representing some 3,000 retail and wholesale fish dealers, retail butchers, and grocers, are unalterably opposed to their passage on many grounds, 409 being iniquitous particularly, because the fish business is practically placed in the hands of fishermen with absolutely no price regulation.

"Dealers' businesses practically ruined here in endeavors to make fair consumers' prices in the face of unwarranted increases charged by the fishermen during the past 4-year period. Number of statements made to Senate committee as reported in daily papers need investigation to ascertain truth of the situation.

"First. Section 35 of the proposed bill is absolutely misleading, inasmuch as it pretends that the public would benefit by allowing the fishermen the unrestricted privilege of naming their own prices for performing the service of catching the people's fish. There are no facts of the past performances of fishermen to warrant any such assumption. In fact, during the past 4-year period the fishermen have advanced their prices, by the power of strikes, threats to strike, and other causes, of from 400 to 800 per cent over the prices prevailing in prewar times. These increases were entirely disproportionate to the increased costs of living and catching fish. Recent investigation shows that during this 4-year period of national food crisis, during which period the fishermen made these unreasonable advances in their charges, the consumers' prices have advanced only from 250 to 300 per cent.

"Enactment of this bill would be a peculiar travesty of justice, i. e., rewarding several thousand alien fishermen, mostly Japanese, who already had successfully exploited the community in its time of need, and by taxing the dealers with whom the State would be in competition and thus penalize the business interests of southern California, which to their great financial loss have protected the people against the constantly increasing charges of the fishermen.

"Second. In connection with statements reported to have been made to you by fishermen to the effect that prices recently established by the State market director would not allow living wages, we wish to advise that investigation will show that these prices are the same that the fishermen asked for in conferences with representatives of the Food Administration and the State market director. Further, that investigation will show that most of the southern California fishermen have become exceedingly prosperous during the war period by fishing at lower prices than those recently set.

"(Signed)

ARTHUR LEE,

"Secretary Southern California

"Retail Grocers' Association.

"(Signed)

E. FLETCHER SCOTT,

"Secretary The Southern California

"Retail Butchers' Association.

"(Signed)

J. R. COFFMAN,

"Secretary Los Angeles Wholesale

"Fresh Fish Dealers' Association."

EXPLOITING FISHERY RESOURCES.

In connection with the claim that the Japanese are exploiting the fishery resources of southern California to the ultimate detriment of the people of our State, to whom the fish belong, it is a matter of record that during the first five months of 1919, during the lull in the demand for canned fish, these fishermen caught and sold for fertilizing purposes over 16,000 tons of sardines.

STRIKES, LAW EVASIONS, CONTRACT BREAKING, VIOLATIONS OF REGULATIONS OF THE
FOOD ADMINISTRATION.

In the summer of 1919 the Japanese fishermen, numbering some 2,000, as a result of a successful strike against the rulings of the Food Administration, succeeded in obtaining \$110 a ton for their season's catch. The Food Administration had set a price of \$100 a ton for cleaned albicore which, by reference to the foregoing figures, will be shown to be some 350 per cent increase in four years. The fishermen, however, made an international issue of the affair and the Food Administration was forced to give in and allow the charge of \$110 a ton. Thousands of tons of fish were lost to human consumption and as a means of providing food in this war crisis. In addition, hundreds of thousands of dollars were lost through idleness of factory employees and overhead of plants, which ultimately had to be borne by the consumer.

These Japanese fishermen operate boats under mortgage contract with the canners, the canner advancing money for the boat in return for contracts by which the fisherman agrees to pay the loan with fish deliveries. The enforcement of these contracts is one of the large costs of operating the canneries. To cite an instance, it is estimated that in 1918 \$50 a ton was expended in maintaining barges, clearing house, and other systems devised to make contract jumping on the part of these fishermen impossible. To date, however, no system has been devised by which the cannery is assured of the delivery of the fish for which he contracts.

In the summer of 1918 I assisted in compiling evidence in some twenty-odd cases of violation of Food Administration regulations on the part of Japanese wholesale fish firms. These violations are a matter of record, and, as a result of the investigation and hearings, firms were penalized.

With respect to suggested ways of relieving the present labor shortage, I wish to go on record as advocating one or both of the following, which expressions are not authorized by the two thousand and odd farmers in our association, but they are the objects that I expect to ask our farmers to subscribe to with their fullest political strength:

First. A cessation of the National, State, county, and city public improvements except those of the most vital nature for the purpose of releasing for farm work and distribution of farm products vast numbers of skilled and unskilled labor now engaged in the production, manufacture, and distribution of products not absolutely essential to the Nation's welfare.

Second. A revision of the Constitution of the United States by which orientals may be admitted into the United States under bond and contract, covering their return to their own country at stated intervals.

Respectfully submitted.

(Signed) JOHN Q. ROSCOE,
Manager Field Department,
Alfalfa Growers of California (Inc.).

STATEMENT OF MR. JOSEPH TIMMONS.

Joseph Timmons, 1621 Grand Avenue, Los Angeles, presented the following statements:

[Letter of Herbert Spencer to Baron Kaneko Kentaro, Aug. 26, 1892. Printed as appendix to "Japan," by Lafcadio Hearn.]

To your remaining question respecting the intermarriage of foreigners and Japanese, which you say is "now very much agitated among our scholars and politicians" and which you say is "one of the most difficult problems," my reply is that, as rationally answered, there is no difficulty at all. It should be positively forbidden. It is not at root a question of social philosophy. It is at root a question of biology. There is abundant proof, alike furnished by the intermarriages of human races and the interbreeding of animals, that when the varieties mingled diverge beyond a certain slight degree the result is inevitably a bad one in the long run. I have myself been in the habit of looking at the evidence bearing on this matter for many years past and my conviction is based on numerous facts derived from numerous sources.

This conviction I have within the last half hour verified, for I happen to be staying in the country with a gentleman who is well known and who has had much experience respecting the interbreeding of cattle; and he has just, on

Inquiry, fully confirmed my belief that when, say of the different varieties of sheep, there is an interbreeding of those which are widely unlike the result, especially in the second generation, is a bad one; there arise an incalculable mixture of traits, and what may be called a chaotic constitution. And the same thing happens among human beings—the Eurasians in India, the half-breeds in America, show this. The physiological basis of this experience appears to be that any one variety of creature in the course of many generations acquires a certain constitutional adaptation to its particular form of life, and every other variety acquires its own special adaptation. The consequence is that, if you mix the constitution of two widely divergent varieties which have severally become adapted to widely divergent modes of life, you get a constitution which is adapted to the mode of life of neither—a constitution which will not work properly, because it is not fitted for any set of conditions whatever. By all means, therefore, peremptorily interdict marriages of Japanese with foreigners.

I have for the reasons indicated entirely approved of the regulations which have been established in America restraining the Chinese immigration, and had I the power I would restrict them to the smallest possible amount, my reasons for this distinction being that one of two things must happen: If the Chinese are allowed to settle extensively in America they must either, if they remain unmixed, form a subject race standing in the position, if not of slaves, yet of a class approaching slaves; or if they mix they must form a bad hybrid. In either case, supposing the immigration to be large, immense social mischief must arise, and eventually social disorganization. The same thing will happen if there should be any considerable mixture of European or American races with the Japanese.

YELLOW PERIL A REAL ONE—TIMMONS WRITES FACTS.

Mr. Joseph Timmons, of the Examiner staff, who has just returned from a tour of the Orient, where he studied political and international problems at first hand, has written a notably clear, restrained, and illuminating review of California's yellow peril. It is contained in an open letter to the Outlook Magazine, which recently issued a pro-Japanese number, and is of profound interest to every Californian.

(No date given on this article.)

TO THE EDITOR OF THE OUTLOOK:

Your recent "Special Japan number" contained much interesting material that was and is misleading as to the fundamentals of California's problem, which is the Nation's problem. You saw your way clear to publish many columns of the Japanese side of the controversy. Will you give a little space to the American side?

Californians, who it must always be remembered are mostly from all other States of the Union, with a fair average of the energy, efficiency, and moral and intellectual standards of Americans in general, objected strenuously, even violently, but without mob disorders, to the rapid influx of Japanese laborers in that period of a few years prior to 1907. As a result of that agitation, for which Californians have always been roundly abused by the East, the "gentlemen's agreement" stopped the free movement of Japan's cheap labor to the Pacific coast.

POOR PAY AT HOME.

Japan is so overcrowded that the mass of her laborers work for a yen or less per day—50 cents or less—despite recent wage increases. The pressure of her population on her food supply is so great now that a Japanese laborer and his family actually can live more cheaply in California than in Japan. There has been no time since Japanese first began coming to California when the factor of higher wages was not operating to speed up that immigration by geometrical proportion. If Californians had not agitated, of course the East would not have objected to the oriental influx, and undoubtedly there would have been millions of Japanese on the Pacific coast to-day.

No one with any conception of the conditions of Japan's overcrowded 60,000,000 of population and the lure of California to the poor of Japan can doubt this. But for the stand taken by Californians, California and most of the Pacific coast would be settled mainly by Japanese now, and no white laborer could

possibly make a living anywhere in the coast States. It was a patriotic service rendered by Californians to the Nation, and Californians deserve the Nation's gratitude, not its abuse.

AGREEMENT VIOLATED.

At the present time California is struggling for a solution of a new phase of the same problem. Japanese have continued to come in spite of the "gentlemen's agreement," so that California's Japanese population has doubled since 1913. And in spite of a State law enacted in that year to prevent Japanese acquisition of land, there has been a rapid spread of Japanese control by ownership and lease of fertile land of the State. Again, California is doing the Nation a patriotic service in trying to prevent an unassimilable foreign mass from becoming larger and larger and more menacing, and again Californians are being denounced by an East ignorant of this particular one of the Nation's problems.

HARMFUL REASONING.

Mr. Gregory Mason, of your staff, writing from San Francisco, contributed the most harmful of the articles contained in your Japanese number. The logic of his argument may be summarized as follows:

(1) That since Japanese can live more cheaply than whites and are hard-working and thrifty and efficient agriculturists, the solution is not restricted immigration; instead the whites must learn to live as cheaply as they and to work as hard.

(2) That even if we exclude Chinese and Japanese and do not learn to live as cheaply and work as hard as they do in their own countries, we must inevitably succumb in time to the law of the "survival of the fittest."

(3) That Californians are fundamentally wrong in objecting to intermarriage, and that if we were less provincial we would intermarry with them, and the Japanese would be assimilated as are our immigrants from the Caucasian nations.

(4) That Californians now propose unfair treatment of Japanese already here, who constitute no menace.

Mr. Mason's argument leads inevitably to the deduction that we must let whoever wishes to come to America come without restriction, for in the end there will be the struggle for survival, and Americans will disappear as the dinosaur has.

LOW LIVING STANDARDS.

Mason found that Japanese here live in smaller houses and have less expensive diet than the white men. That is just it. Would he have the white family live in a one-room shack, subsist on 50 cents a day, and work not only the men, but the women and children in the fields 14 hours a day? That is what it must come to if our people are to compete with orientals here in America, if they to become 'possums so that they shall not perish as dinosaurs. That is the way millions of Japanese are living in Japan who are eager to come to California, if they can live here only just a little bit better.

Undoubtedly, America as a whole, must continue to find ways to live in economic competition with cheap oriental labor. We shall do the things we can do better than they and exchange when exchange is to mutual advantage. Certainly, no true philosopher will contend that the solution is to reduce our people to the economic and social status of the oriental masses.

ASSIMILATION IMPOSSIBLE.

It is useless to argue with a man who contends that the Japanese could be assimilated by intermarriage. Though Mr. Mason can see no objection to a future state in which the Pacific coast would be inhabited by a hybrid race, a mingling of Asiatics and Caucasians, I can not conceive that Americans in general want that. Besides, it would never come. If unrestricted immigration were permitted, we would soon have no whites on the coast to intermarry with the Japanese. They could not live here—not because the Japanese are more thrifty or more efficient, but because the Japanese can live at a standard far below what white men have been accustomed to or can now adjust themselves to without sinking to unthinkable low levels.

If the "gentlemen's agreement" continues, restricting immigration and yet permitting thousands of Japanese to filter in each year, there will not be intermarriage. The whites will not, except in isolated cases, marry the Japanese, and the Japanese will not marry whites. A Japanese loses caste with his own people if he marries a white girl. That is true in Japan as well as here. Their instinct, like ours, is opposed to interracial marriage. I believe the weight of science still supports that prejudice as a wise operation of nature, and the scientific conclusion is not disproved by pointing to the offspring of occasional intellectuals of different races.

IS A RACE PROBLEM.

At first Californian felt no racial prejudice against the Japanese. Their immigration produced first a labor problem; later the question became a general economic problem. In the course of this development it became unquestionably a race problem, inevitably so. It is solely because of race that the Japanese are unassimilable. It is not a question of superiority or inferiority, but of the impossibility of assimilation. If a hundred thousand Japanese were settled in any other States in the Union and the number were rapidly increasing by further influx and birth, that State would have a race problem.

Feeling sure that America will not suddenly let California, Oregon, and Washington be inundated with orientals through free immigration, we are yet concerned over an alarming growth of the unassimilable element that unfortunately got in before it could be stopped by the law-respecting method California followed. We have seen our Japanese population more than double since 1913. We have seen the amount of fertile land they control quadrupled in that period. We know that with such reward awaiting them here Japanese will continue to filter in, by hook or by crook, even though Japan is trying to live up to the "gentlemen's agreement." So Californians propose to stop the leaks in the agreement's exclusion dam by certain new laws.

LAWS EVADED.

In 1913 California enacted legislation making it illegal for persons not eligible to naturalization to acquire ownership of land or to lease for more than three years. This legislation did not bring on war; it did not disturb the peace of the world. It was accepted as within America's treaty rights and within the legislative powers of the State. But it failed of its purpose. White lawyers helped the Japanese to render these acts dead letters. A Japanese who can not own lands becomes guardian of his infant son or daughter, and buying the land places it in the name of that native-born oriental infant. Groups of Japanese form corporations with white dummy directors and buy land. One Japanese leases land for three years, his cousin for the next three, his partner for the next three, and so on indefinitely.

The new act proposed, under initiative legislation to be voted on in November, seeks only to make effective the will of our people in 1913, which is still their will. It was not revolutionary then; it is not now. It has been indorsed by the State Federation of Women's Clubs, the American Legion, leading chambers of commerce, State Federation of Labor, and leading citizens of all classes.

It is not true that the Japanese have taken up largely poor land which the whites could not profitably work. Largely they have acquired the best land and when they get it the door there is closed to white settlers.

JAPANESE ALONE BENEFIT.

It is not true that California owes a debt of gratitude to the Japanese for the hard work they have done. The Japanese have prospered beyond their dreams, and they are lying awake at night planning ways that their cousins in Japan may enter into the promised land. We prefer that the State's development shall go a bit more slowly, if necessary, so that it may remain white and American.

If any easterner has no concern whether the Pacific Coast States shall finally be Japanese or American, we Californians have no breath to waste on him. If there are easterners who think a half-breed race out here would be an interesting scientific experiment, we can only invite them to try the experiment in the Mohawk Valley or on the prairies of Illinois. If some imagine a constantly growing unassimilable population on the Pacific coast is not becoming a greater and greater national menace, we deplore their lack of understanding. It is your

problem back there in the East, and you will get nowhere by decrying what California Americans tell you and swallowing whole every representation made to you by Japanese propagandists.

WHAT JAPAN WANTS.

The Japanese people will never be satisfied with anything short of unrestricted immigration to California, Oregon, and Washington. They have found no other place where they can prosper as here. They will not go to cold countries or elsewhere to do hard pioneering. If the world gives Japan a free hand to extend her rule over Shantung, Manchuria, Mongolia, and East Siberia, Japan will become immensely stronger, but those lands will afford no outlet for her overcrowded population. Japan's constant pressure will be toward the Pacific coast of America. We must face that, and we only court trouble for the future if we let them trickle in now through an ineffective barrier. We must comprehend the problem and stand firm all the time. And we must see to it through our influence in the family of nations that Japan shall not be permitted to grow into a vast militarist power that will be able to force her excess millions upon us.

Premier Hara contributed to your special number some noble sentiments, but while Hara writes and speaks, Minister of War Tanaka grabs East Siberia and closes the door in Shantung, Manchuria, and Mongolia. Let us not forget these things, when we read the utterances of men who are not the rulers of Japan, but only the camouflage for the militarists who do rule.

I trust that the fact that your "special Japan number" had 11 pages of Japanese advertising will not prevent your printing this argument for the American side.

I am sending a copy of this letter to Mr. V. C. McClatchey, publisher of the Sacramento Bee, one of the "misguided" or "yellow" journalists mentioned in your special number, and a copy to the New York American.

JOSEPH TIMMONS.

STATEMENT OF MR. JOSEPH MESMER.

Joseph Mesmer, St. Louis Fire Brick & Clay Co., 2464 East Ninth Street, Los Angeles, submitted the following statement:

I attended a session of your committee held at the Chamber of Commerce Building last week and was informed by your Mr. Taylor, after I told him that I was a very busy man, to embody my views in a letter to your reporter, Mr. Lesley Atchley.

I was born in Tippecanoe City, Miami County, Ohio, November 3, 1855. Came with my parents to Los Angeles in August, 1859, and have resided here ever since. I have seen this city and county grow from a population of about 6,000 to its present population of close to 1,000,000, and from an obscure and unknown agricultural and horticultural land grow in value to what is to-day one of the very richest counties in the United States. I have seen this land transformed from a desert and waste to a land of a great productivity. I have seen thousands of acres of land covered like snow with alkali, and what was thought to be worthless, redeemed and made valuable by the patient and industrious efforts of the Chinaman and the Jap.

I am not a defender of the Chinese or Japanese race, other than to say that I believe—and I believe a very great majority of the very best American citizenship believe—that they are entitled to even-handed justice, a square deal, and to be treated as any human being should by those who are their superiors.

I also believe in a limited restriction along reasonable and sane lines, and if the present "gentlemen's agreement" does not fully compass sufficient restraint when rigidly carried out, it ought to be amended in a manner that would cover a full protection of the law.

I am strongly opposed to the assimilation or intermarriage of these races with the Caucasian race and do not believe, by reason of their custom and religion, that they will ever become reconcilably homogeneous.

I have been politically active for more than 45 years, have held all positions from ward captain to campaign manager. This experience has given me some knowledge in the game of politics. I confidently assert that this entire agita-

tion and propaganda is and has been brought about not by well-meaning and well-disposed persons to correct an apparent wrong, if same exists, but are actuated solely for a political expediency to elevate themselves into some political offices on an issue camouflaged to defend the poor workingman's interests, whose votes are being bid for, under the pretext that these people are a detriment in that they compete with white labor by working cheaper, longer hours, and economical mode of living, and also for the same reasons are able to pay a higher rental on land. By reason of camouflaged information, a political issue of this kind carries with it a large following of misguided votes.

For many years I conducted a retail shoe business, and among my clientele I had quite a good many Japs and Chinese customers. The former usually selected the better grades of shoes. I have given them credit, and invariably they have paid me. I wish I could say as much for my white customers.

I have been particularly observant as to the number of children in each family to be shod, and I rarely have found more than three children.

I have found them very humble, kind, and courteous, willing at all times to do a neighborly favor.

I have had considerable experience in renting land, and my sympathies have always been with the white race, to whom I have given preference and at lower rents; but, much as I would will it otherwise, the Japs renting land side by side with the white farmer are able to produce on an average from 35 to 40 per cent more crops.

I furnish my tenants homes to live in, and my observation has been that the Japs keep their homes clean and tidy, and in many instances to the discredit of many of our white race.

There are some people who say that Japs and Chinese do make good citizens; if one may judge by our jails, they are the most law abiding.

They are being charged with colonizing. This is due largely to social wants, and also due to their personal safety, owing to prejudices that have been engendered against them by certain ones of the working classes.

In conclusion, I deem it my duty to inform you that in February, 1907, I, with my family, were touring Europe, and while sitting in the hotel lobby discussing the tension and the possibility of war between Japan and the United States by reason of the wanton breaking into and destruction of Japanese stores in San Francisco by a number of rowdies, I was amazed to learn that Italy, Austria, Germany, and France had all telegraphed their approval. What the meaning of their approval signified you can draw your own conclusions.

The World War has since changed the lineup, but greed, envy, and jealousy still prevail and should be maturely considered.

Respectfully submitted,

JOSEPH MESMER.

STATEMENT OF MRS. BERTHA E. KORI.

Bertha E. Kori, 702 Bonnie Beach Place, Los Angeles, Calif. (American wife of a Japanese) submitted the following statement:

I came from old American stock and have been the wife of a Japanese for eight years. From my association with the Japanese through my husband, I am able to refute the assertion that the Japanese people can not and will not become Americanized. My husband, although born in Japan and reared there to manhood, now clings to none of the Japanese customs or ideas. He could be just as good and useful a citizen as those born here of good parentage. All he now lacks is citizenship papers. Our home life is just as that of other families in our circumstances. The only Japanese articles in the house are those given us by friends. My husband is no more interested in the Mikado than in King George or any other monarch. I draw this conclusion from the fact that he never mentions him. He has no intention of returning to Japan to live; but would at once take out citizenship papers were he permitted to do so. In fact he earnestly desires to do so. When the United States joined the entente he asked me if I wished him to volunteer. He registered under the last draft and would have gone had he been called. Since coming to this country he has always been thrown among American people. Since he has become Americanized through association with American people, why would not other Japanese do the same had they the chance?

Again, the statement was made at the investigation, "Once a Jap always a Jap." What is intended by this statement positively is not true except racially. Is not a Jew always a Jew, a Negro always a Negro, and a Mexican always a Mexican? Yet none of them are disbarred from citizenship because of retaining their racial characteristics.

They have been criticized because of the women working in the field. It may not be understood that they do only the easy tasks. I have never seen them doing any strenuous work. When the outside work is done, the Japanese man and woman work together in the home, the man takes the harder share there also. He takes the same interest in his children and gives them as much care as does his wife. I can safely say from what I have seen of the Japanese, that though they work together, wherever they work, the man always takes the brunt of the burden.

The large percentage of births has been urged. After much observation and inquiry I wish to state that I have neither seen nor heard of a large Japanese family. Five is the largest number I have known. The high rate of birth then is not because of large families, but because practically every Japanese couple have children. On the other hand, many American couples have no children; many others have but one or two. It is largely that type of people who have very large families that can do almost nothing toward their training, lacking, as these people often do, the necessary time, means, and knowledge. Children from a very small family have the best chance. Those from a very large family the poorest chance. The Japanese, therefore, will on a whole give us better-trained citizens.

In other words, in the matter of the family the Japanese people occupy a happy medium. I understand that even in their settlements they are, possibly unfortunately, but like us Americans, beginning to know something of birth control. If it will make them more popular, I recommend that the birth-control advocates be taken to the Japanese sections to teach their doctrines.

I have never heard a single word from any Japanese to make me think they are aiming to grow a majority population in California, as they are accused of doing. This is the silliest nonsense and entirely a product of the disordered brain of some anti-Asiatic pessimists.

In the investigation the Japanese were accused of taking the strength from the ground and of putting nothing back into it. Yet another witness testified that the Japanese use so much fertilizer as to make it unsafe to eat raw food grown thereon. Can it be a fact that the Japanese robs the soil? If so, why have people repeatedly come to me and asked me if I know any Japanese whom they can get to farm their land, stating that a Japanese will improve the land by using it, while a white man who rents ground will leave it nearly sterile after a couple of years.

They are accused also of plowing vegetables under to raise the price. Only in cases where the supply is so abundant that the price the crop would bring would not pay for the harvesting and marketing, and where they have agreed by contract not to sell below a certain price, do they destroy the crop. My husband has heard the Japanese say this many times. They are always grieved over it, for they lose their whole season's work. Should they break their contract they would be severely criticized. Quite recently two of my neighbors—not Japanese—have told me of Japanese farmers giving them sacks of unsalable vegetables. One of these neighbors asked a white man to sell him some small potatoes cheap, and the man answered, "he would plow them under first."

I find very few people who speak against the Japanese, but I find many who like them, like to deal with them, and think we need them. Such a great number of people, even uneducated people, American or foreign born, express themselves for fair play, good fellowship, and justice to all alike.

Summing up the political and newspaper complaints, the opposition to the Japanese seems to be occasioned principally on account of their efficiency. Can America now afford to begin putting a premium on efficiency? It is far better, if any foreigners do anything better than we do, to let them come in and teach it to us.

This point above all I wish to emphasize: The un-American attitude of the California newspapers. The Los Angeles papers always have printed but one side of the question. The many fine points brought out at the recent investigation favoring the Japanese were almost entirely ignored by the daily papers. Without great expense the voter can not be reached except by the newspapers. Thus the voter has no chance to hear the other side. No permanent good has

ever come from adjustments accomplished by unfair means. Neither California nor the United States can afford to pass laws, whether it be by legislative bodies or by vote of the people, until both sides of the question have been well weighed.

EXHIBIT A.

Albert Chapelle, 703 California Building, Los Angeles, Calif., presented the following additional statement:

I have the honor to submit for your consideration the following review of facts and law in relation to the Japanese problem with particular reference to—

(a) The extensive holdings by Japanese aliens of land in this State by purchase or lease.

(b) The large number of joint-stock companies organized and incorporated in this State by Japanese aliens, owned and controlled by them, and operated for the purpose of the existing treaty between the United States and Japan.

(c) The extensive purchase of land in this State by adult Japanese aliens, title thereto being vested in Japanese infants.

(d) The alleged combinations in restraint of trade in this State, by and between Japanese corporations and associations, in violation of our laws.

(e) The flagrant violation of the existing "gentlemen's agreement," made between representatives of the United States and Japan, evidenced by increasing Japanese immigration with particular reference to the admission of purchased Japanese females, known as picture brides.

(f) The increasing Japanese menace to the peace and welfare of the State of California and adjacent States, due to the persistent evasion and violation of our laws by undesirable and unmoral aliens.

(g) The impossibility of so completely revising the edicts of the Mikado and the decrees of nature as to revamp a Jap into a loyal American and make him respect our institutions, our laws, our traditions, and honor our flag.

The truth about the Japanese menace is not "at the bottom of a well." It is visible in concrete form in every county of the State. The presence of the Japs in other States will convince the real American citizens of those States that the protests of Californians are well founded.

Our protests against Japanese aliens are not based upon selfishness nor upon narrow provincialism. We do not refuse asylum to those who seek better homes and larger opportunity in our land for themselves and for their children, and who desire to become American citizens in fact as well as name, but we do protest against organized invasion, and organized colonization followed by insidious encroachment, and conditions intolerable to all right-thinking people.

We believe with reason that the Japanese immigration to our country is not inspired by individual initiative, but that it is a nationalized effort consented to by the Japanese Government with an ulterior purpose, and that in giving Japanese immigrants asylum and breeding places we are harboring and giving sustenance to as many potential enemies of our country and our civilization as there are Japs in our State.

By imperial edict promulgated long ages ago no Japanese may leave his native land except by imperial permission, evidenced by an official passport.

Our opposition to unrestricted Japanese immigration rests squarely upon the laws of self-defense. Information from credible sources indicates that Jap aliens now own or control by leasehold 250,000 acres of the choicest land in the nine southern California counties, and, according to the best estimates, there are now more than 100,000 adult Japanese subjects in the State of California at this time, the majority of whom are here unlawfully.

PROPERTY RIGHTS OF ALIENS UNDER COMMON LAW.

It is admitted without question that by rule of common law aliens may acquire and hold land by limited possessory title, subject always to escheat by the State or similar process of law. It is admitted that we have no statutes, legal enactments, or constitutional provision by which all Japs may be denied admission to our country. But there exists no statute, constitutional provision, or treaty covenant which legalizes these enormous Japanese land holdings or the wholesale colonization now in evidence in this State.

That section of the constitution of California relating to the property rights of aliens does not include orientals.

PROPERTY RIGHTS OF ALIENS AS DEFINED IN CONSTITUTION OF CALIFORNIA.

Section 17, Article I:

"Foreigners of the white race, of African descent, eligible to become citizens of the United States under the naturalization laws thereof, while bona fide residents of this State, shall have the same rights in respect to the acquisition, possession, enjoyment, transmission, and inheritance of all property, other than real estate, as native-born citizens: *Provided*, That such aliens owning real estate at the time of the adoption of this amendment may remain such owners: *And provided further*, That the legislature may, by statute, provide for the disposition of real estate which shall hereafter be acquired by such aliens by descent or devise."

AMENDMENT ADOPTED NOVEMBER 6, 1894.

Section 1, Article I:

"All men are by nature created free and independent and have certain inalienable rights, among which are those of enjoying life and liberty, acquiring, possessing, and protecting property, and possessing and obtaining safety and happiness."

Section 14, Article I:

"Property shall not be taken for damages or public use without just compensation, and having first been made to or paid into the court for the owner."

CONSTITUTIONAL PROVISION RE LEGISLATIVE ENACTMENTS.

Section 24, Article IV:

"Every act shall embrace but one subject, which subject shall be expressed in its title, but if any subject shall be embraced in an act which shall not be expressed in its title, such act shall be void only as to do under thereof as shall not be expressed in its title. No law shall be revised or amended by reference to its title, but in such a case the act revised or section amended shall be reenacted and published at length as revised or amended."

This section (14 of Article I) does not directly relate to the constitutional or the property rights of aliens of the State of California. It may, however, become material as to legislative enactments, particularly section 671 of the Civil Code, hereinafter quoted; and also the decision (in bone) of the Supreme Court of California, in *Charlotte A. Lewis, petitioner, v. Frank H. Dunne*, judge superior court, respondent (13 Cal., 291), involving the constitutionality of the act of March 8, 1901 (Statutes, 1901, p. 117).

The court held the said act, to revise and amend and enact, new sections of the Civil Code (including sec. 671), to be unconstitutional.

CALIFORNIA STATUTES RE PROPERTY RIGHTS OF ALIENS.

Section 671, Civil Code:

"Any person, whether citizen or alien, may take, hold, and dispose of property, real or personal, within this State." Amendment, approved 1874 (Code amendment, 1873, p. 218).

Section 1404, Civil Code:

"Resident aliens may take in all cases by succession as citizens, and no person capable of succeeding under the provisions of this title is precluded from such succession by reason of the alienage of any relation; but no nonresident foreigner can take by succession unless he appears and claims such succession within five years after the death of the decedent to whom he claims succession." (See *State v. Rogers*, 13 Calif., 159.)

RE OWNERSHIP OF LAND BY ALIENS.

Chapter 113, Statutes and Amendments to the Codes of California of 1913, page 206.

An act relating to the rights, powers, and disabilities of aliens and of certain companies, associations, and corporations with respect to property in this State, providing for escheats in certain cases, prescribing the procedure therein, and repealing all acts or parts of acts inconsistent or in conflict herewith. (Approved May 19, 1913; in effect Aug. 10, 1913.)

The people of the State of California do enact as follows:

SECTION 1. All aliens eligible to citizenship under the laws of the United States may acquire, possess, enjoy, transmit, and inherit real property, or any interest therein, in this State in the same manner and to the same extent as citizens of the United States, except as otherwise provided by the laws of this State.

SEC. 2. All aliens other than those mentioned in section 1 of this act may acquire, possess, enjoy, and transfer real property, or any interest therein, in this State in the manner and to the extent and for the purposes prescribed by any treaty now existing between the Government of the United States and the nation or country of which such alien is a citizen or subject, and not otherwise, and may in addition thereto lease lands in this State for agricultural purposes for a term not exceeding three years.

SEC. 3. Any company, association, or corporation organized under the laws of this or any other State or nation, of which a majority of the members are aliens other than those specified in section 1 of this act, or in which a majority of the issued capital stock is owned by such aliens, may acquire, possess, enjoy, and convey real property, or any interest therein, in this State in the manner and to the extent and for the purposes prescribed by any treaty now existing between the Government of the United States and the nation or country of which such members or stockholders are citizens or subjects, and not otherwise, and may in addition thereto lease lands in this State for agricultural purposes for a term not exceeding three years.

SEC. 4. Whenever it appears to the court in any probate proceeding that by reason of the provisions of this act any heir or devisee can not take real property in this State which, but for said provisions, said heir or devisee would take as such, the court, instead of ordering a distribution of such real property to such heir or devisee, shall order a sale of said real property to be made in the manner provided by law for probate sales of real property and the proceeds of such sale shall be distributed to such heir or devisee in lieu of such real property.

SEC. 5. Any real property hereafter acquired in fee in violation of the provisions of this act by any alien mentioned in section 2 of this act, or by any company, association, or corporation mentioned in section 3 of this act, shall escheat to and become and remain the property of the State of California. The attorney general shall institute proceedings to have the escheat of such real property adjudged and enforced in the manner provided by section 474 of the Political Code and title 8, part 3, of the Code of Civil Procedure. Upon the entry of final judgment in such proceedings the title to such real property shall pass to the State of California. The provisions of this section and of sections 2 and 3 of this act shall not apply to any real property hereafter acquired in the enforcement or in satisfaction of any lien now existing upon or interest in such property, so long as such real property so acquired shall remain the property of the alien company, association, or corporation acquiring the same in such manner.

SEC. 6. Any leasehold or other interest in real property less than the fee, hereafter acquired in violation of the provisions of this act by any alien mentioned in section 2 of this act, or by any company, association, or corporation mentioned in section 3 of this act, shall escheat to the State of California. The attorney general shall institute proceedings to have such escheat adjudged and enforced as provided in section 5 of this act. In such proceedings the court shall determine and adjudge the value of such leasehold, or other interest in such real property and enter judgment for the State for the amount thereof together with costs. Thereupon the court shall order a sale of the real property covered by such leasehold or other interest, in the manner provided by section 1271 of the Code of Civil Procedure. Out of the proceeds arising from such sale, the amount of the judgment rendered for the State shall be paid into the State treasury and the balance shall be deposited with and distributed by the court in accordance with the interest of the parties therein.

SEC. 7. Nothing in this act shall be construed as a limitation upon the power of the State to enact laws with respect to the acquisition, holding, or disposal by aliens of real property in this State.

SEC. 8. All acts and parts of acts inconsistent, or in conflict with the provisions of this act, are hereby repealed.

PROPOSED LEGISLATION RE ALIENS NOT ENACTED—CALIFORNIA LEGISLATURE, SESSION OF 1919.

At the session of the California Legislature in 1919 bills were introduced as follows:

(a) Amendment to section of the alien land law of 1913 forbidding leasing of land by aliens noneligible to citizenship.

(b) Amendment to section 3 of the same law forbidding leasing of land by corporations composed or controlled by aliens noneligible to citizenship.

(c) Bill introduced fixing the maximum age of admission of aliens to lower grade public schools to preclude school contact and association of young American girls with grown up aliens.

(d) Bill introduced to segregate Japs and Asiaties in schools separate from those attended by American children.

(e) Bill introduced forbidding the admission of Jap passports of unmarried women, purchased by Japs now domiciled in the United States and shipped to California as picture brides.

All of these needed public welfare measures were "killed" in committee, or otherwise defeated at the insistence of the national administration, through fear of "complications" with Japan. In addition to these instances of successful meddling with the defensive legislation designed to at least partially check Jap encroachment in California, there remains one other instance, to wit, the attempt of Bryan, then Secretary of State, to defeat the enactment of the alien land law passed by the Legislature of California in 1913; with respect to this measure the pro-Japanese activities of the Secretary were not as successful as those efforts made in 1919 in behalf of and for the benefit of Japs, at the expense of Americans.

UNITED STATES STATUTES RE IMMIGRATION.

Vigorous protests from the Pacific Coast States and States contiguous to Canada and Mexico, made because of the constantly increasing influx of Japs, and the certainty that labor and economic conditions generally would be seriously and injuriously affected by the wholesale admission of Japs at our ports of entry, armed with passports issued by the Japanese Government, and the secret entry of many other Japs through Mexico, caused the passage of an act of Congress respecting immigration, which said act aroused the Japanese Government to the point of protest and led to negotiations which ultimately led to the informal pledge known as the "gentlemen's agreement."

A later act, passed February 5, 1917, contained the provision, as follows:

"Unless otherwise provided for by existing treaties persons who are natives of islands not possessed by the United States adjacent to the Continent of Asia, south of the twentieth parallel north, west of the one hundred and sixtieth meridian east from Greenwich, and north of the tenth parallel south, or who are natives of any country, Province, or dependency on the Continent of Asia west of the one hundred and tenth meridian east from Greenwich and east of the fiftieth meridian east from Greenwich and south of the fiftieth parallel north, except that portion of said territory situated between the fiftieth and sixty-fourth meridian east from Greenwich and the twentieth and twenty-fourth parallels north, and no alien now in any way excluded from or prevented from entering the United States shall be admitted to the United States."

It gives great satisfaction to state that a map was made of the land territory and water expanse falling within the lines of demarkation above given, which map appears to have been made a part of this comprehensive law. Hon. Albert Johnson, Member of Congress from the State of Washington, chairman of the Committee on Immigration and Naturalization of the House of Representatives, very kindly explained the meaning of the enactment as follows:

"By that provision all natives of British India, Burmah, Siam, French Indo-China, Afghanistan, Baluchistan, and a portion of southeastern Siberia are excluded. The same excludes natives of the Asiatic islands; included in these islands are Ceylon, Sumatra, Java, Borneo. By this section it would seem that some reference is made to the natives of China, but I understand they are excluded by the provisions of the Chinese exclusion act. This section does not affect the Japanese at all."

Inasmuch as immigration from these islands, Provinces, and dependencies is numerically negligible, and though the Japanese are not affected at all by this act, other acts contained prohibitive provisions.

Yet Jap picture brides, male house servants, farm laborers, storekeepers, pseudo students, and land speculators continue to come to California by passport and the much-traveled sneak route.

PROPOSED IMMIGRATION AND NATURALIZATION ACT.

A bill is now before the Congress providing that immigrants from all countries shall be admitted to the United States in numbers annually fixed upon by a flexible percentage scale, and that naturalization shall be made easier, the whole to be controlled by a board of commissioners.

The evident purpose of this proposed legislation is to inaugurate an entirely new oriental immigration policy, one sure to be satisfactory to Japanese diplomacy, as it proposes to cancel all laws excluding Japs and remove all restrictions as to their naturalization. The reported author and open sponsor of this bill, of course, overlooked one material fact which would cause any and every real American to strenuously object to such a policy; that fact is the allegiance of a Japanese to his native land is forever unseverable, both by his own choice and by the laws of his country. This fact should never be overlooked in considering any phase of the Japanese menace. Regardless of the superior advantages he finds here in this country, he continues to respect the laws of and his allegiance to his own country. He may obey some of our laws as a matter of policy, but he never respects them nor yields his allegiance to the United States.

If no other objection to the proposed legislation could be offered, the one objection of unyielding inflexible loyalty of the Jap to Japan is sufficient. It is rank nonsense to argue that a Jap can be remade into a loyal or desirable citizen of the United States. It is the inflexible policy of Japan to hold the allegiance of her nationals wherever domiciled. So far as can be learned, their laws so provide, even extending to the children of picture brides born in the United States. So far as Japanese laws can be made effective, all children of Japanese parents are Japanese citizens, even though because of their nativity they are, under our laws, lawful citizens of the United States. Both male parents and children are subject to the call of the Mikado for military service in the armies of Japan. They will not fail to respond when the "call" comes.

PROTEST OF A CALIFORNIAN.

Mr. V. S. McClatchy, of Sacramento, Calif., has loyally and with marked ability opposed the proposed measure. His argument as to the overwhelming increase of Jap immigration under the progressive allotment scale proposed in the bill are highly sufficient to cause prompt rejection of the bill by Congress.

We quote briefly from Mr. McClatchy's argument before the Committee on Immigration and Naturalization at a hearing held at Washington, D. C., in June and September, 1919:

"The actual number of Japanese immigrants, therefore, does not afford an adequate idea of the danger that their coming creates for this country. Europeans, even of the objectionable peoples, could in time intermarry and could in time be assimilated, but the Japanese never.

"It is evident with these radical characteristics and economic advantages and their overwhelming birth rate it would require only time for a few hundred thousand Japanese to displace millions of Americans.

"To demonstrate mathematically that the percentage plan (of the proposed measure) will naturally increase even the present Japanese immigration unfairly sent in under the violation of the 'gentlemen's agreement,' I have prepared a table. And this is what the table shows:

"The total Japanese population of the United States will be, at the end of 1923, 318,000. Present conditions justify the prediction that most of this Japanese population will be centered in the Pacific Coast States, and that one-half or two-thirds will be in California. That number will go far toward owning those States, economically speaking, and Japanese immigrants can take possession, in turn, of the more favored of the remaining States, until they occupy all that seems worth while to discriminating Japanese taste."

THE UNDERLYING PURPOSE.

The chief exponent of this new policy of immigration control, and the probable author thereof, is one Rev. S. L. Gulick. To discover the probable real source, or the underlying purpose of the scheme, it is only necessary to consider the past and present connections of Dr. Gulick and his present means of livelihood.

The Rev. Gulick, by his own statement, is a paid lecturer of the Imperial University of Japan, at Kyoto, in Japan, and professor of Docthis University, also in Japan. He is now in the United States on a five-year furlough.

Gulick's next friend and associate in this country appears to be Hamilton Holt, editor of the Independent, New York City, one of the organizers of the Japan Society of America, and wearer, by the gift of the Mikado, of the Japanese order of the sacred treasure.

It is apparent that if vicious Jap propaganda is to be scotched in the United States beginning must be made upon those perfectly good, wistful-eyed maidens of uncertain age, who experience delightful tingling sensations when sharing some books with barbarians, and long-haired males, without manhood, who are too yellow at heart to be real Americans, and are well content to serve as "color bearers" in the endless procession of picture brides.

We perceive no moral difference between the auction-block system for African women in slavery days and the oriental method of bargaining for a woman slave through a friend, by and with the Mikado's consent, and a Jap official as participant criminist. Possibly Gulick can. Much can be expected along certain lines from those who depend upon a churchly organization for the stamp of respectability and get their living from Japan.

JAPANESE BIRTH RATE.

The abnormal birth rate of Jap children in the State of California presents the Japanese menace in form so plain that the need of prompt, even drastic, measures to check the evil is absolutely undebatable. The so-called picture bride of the Jap alien is in truth and fact a purchased human chattel. The entire system or scheme of importing the purchased women of the unmoral Orient borders upon organized concubinage. The tremendous increase of the oriental population of California by children annually begotten of purchased women of the Japanese race is an abomination. These human chattels are shipped to Jap males who never saw them, and admitted at our Pacific ports of entry upon the manifestly false pretense that they are the lawful wives of the males of their own race who have admittedly paid the Japanese open-market price for so much female flesh and blood.

And we have permitted this beastial traffic for years, presumably because the administration "feared complications with Japan."

These women are purchased in furtherance of an organized scheme of Japanese colonization, plus Japanese greed for California land. Fecundity is the sine que non. Under our laws as they are now written, their offspring, born in this Golden State, with the inherent reek and taint of the Orient upon them, are American citizens, entitled by their birth upon our free soil to all the rights and privileges under the laws of real Americans, including election to the highest offices within the gift of our electorate, the Presidency not excepted.

Such a splendid, useful, broad-minded Californian as Franklin K. Lane, by the accident of birth, is not eligible to our highest office—P'tsieu Hashymake, born in a California turnip field, owner of California acres from infancy, and conceived before his mother was able to identify his father except by the written receipt for purchase money paid, is eligible to our highest office by right of birth and in position to materially aid such harebrains as Holt and Gulick in the present scheme to orientalize and degrade America.

By decision of an honorable judge of the superior court of Riverside County, Calif., in the Jukichi Hurada case, P'tsieu Hashymake, the new-bora infant, one hour after birth, his alleged sire serving as trustee, may acquire fee title to as many acres of California land as the combined funds of the Jap colony of the vicinage may procure and hold for the benefit of his race. He may also convey and devise the said acres, and, such is the laxity of our system respecting the enforcement of the terms of the famous commerce and navigation treaty, we entirely disregard the real purpose of the infamous "gentleman's agreement," consequently the infant—P'tsieu—through his trustees, may colonize the said acres until they are yellow with pretended aunts, uncles, cousins, brothers, sisters, students, and the like. He may make the said acres a pest spot of orientalism and a breeding place for picture brides who are yet to come upon the same terms and for the same purpose as came his mother.

P'tsieu is an American citizen, it is so decided; but Japanese law conflicts with the decision of the honorable Judge of Riverside. Japanese law as construed by the Mikado holds that P'tsieu Hashymake, born of Japanese subjects, is also a Japanese subject, regardless of when or how he was conceived or born and that

his allegiance to Japan is unseverable, either by decision of the honorable judge aforesaid, his own wish, or the acts of those who begot him. The Mikado is grateful for the erudite decision which validates the acreage title and makes Ptsieu an important integral part of the insidious Jap scheme to colonize. Yet the Mikado reserves the right to call Ptsieu and all like him to the Nippon colors to do battle for Japan against any civilized country on earth.

Ptsieu will answer the call; he will not hesitate, for during his youth, before it became his turn to buy a picture bride, he was permitted to attend an American school in the daytime; at nighttime the complaisant school trustees, charged with the care and conduct of that same school, permitted Ptsieu and all others of the same race, to assemble again in that same schoolhouse, to be taught by adult Jap aliens reverence for, and never-failing allegiance to, the Mikado. Whatever knowledge or respect Ptsieu and his Jap schoolmates gained of American traditions in the day session was lost at night by the teachings of those of his own race who are charged with the duty of preserving the allegiance of Ptsieu and his mates to Japan, by teaching orientalism, not Americanism. This Jap teaching is going on throughout California in American schoolhouses when possible, or in Jap houses, as the case may be.

No American should be so credulous as to believe that any of the "get" of Japanese picture brides will ever be Americanized, yet because of their birth upon our soil they are automatically endowed with the highest civic privileges that can be given man—the vote of a freeman. Because of his birth he becomes a unit of government in any State of the Union, yet remains just what nature made him—an oriental, without one attribute of American citizenship.

The constitutional amendment proposed by Senator Phelan to cure the evil of double allegiance and raising the standard of American citizenship is as follows:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the first section of Amendment XIV of the Constitution shall become valid to all intents and purposes as a part of the Constitution when ratified by the legislatures of three-fourths of the several States.

"AMENDMENT IV.

"SECTION 1. All persons born in the United States and subject to the jurisdiction thereof whose parents are white persons, Africans, American Indians, or their descendants, and all persons naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the State wherein they reside. No State shall make or enforce laws which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any persons within its jurisdiction the equal protection of the laws.

"The Congress shall have power to enforce by appropriate legislation the provisions of this article."

"GENTLEMEN'S AGREEMENT," UNITED STATES-JAPAN, RE IMMIGRATION.

This famous stipulation between the two powers, the United States as the first party, the Japanese Empire as the second party, embraced the refusal of the United States to admit Japanese laborers, whether provided with passports or not; the pledge of Japan not to issue passports and to apply every means to discourage and prevent nationals of Japan entering the United States.

Exceptions were naturally agreed upon as to certain designated classes, to wit: Diplomats, students, merchants, those who owned land, and those who had wives or children in the United States and who desired to return to them.

Notwithstanding the gravity of the matters embraced therein, the agreement is said to have been oral. In any event no written record appears to be obtainable from any source; therefore only the accepted substance and meaning can be given, as follows:

"This agreement contemplates that the Japanese Government shall issue passports to continental United States only to such of its subjects as are non-laborers, or, being laborers, seek only to rejoin their families' established domicile in the United States, or those possessed of land and seek to resume active control thereof; the other classes or subjects to whom passports may be given being students, diplomats, and merchants."

The only official announcement of this said agreement or public notice that such an agreement had been entered into was a proviso attached to the immigration act of July 20, 1907, as follows:

"That whenever the President shall be satisfied that passports issued by any foreign Government to its citizens to go to any other country than the United States, or to any insular possessions of the United States, or to the Canal Zone, are being issued for the purpose of enabling the holders to come to the continental territory of the United States, to the detriment of labor conditions therein, the President may refuse to permit such citizens of the country issuing such passports to enter the continental territory of the United States from such other territory or from such insular possession or from the Canal Zone."

The semi-official explanation of the making of this important agreement orally and secretly, so far as the American public is concerned, was a somewhat heated intimation that the Mikado objected to a written "treaty" or agreement excluding Japanese subjects from the United States. The supple hinges of our official knee were again bent to save the Japanese face and avoid "complications" with Japan.

There has been no rescission of this agreement to date. Whatever moral binding quality it had, or obligation in honor it laid upon Japan, remains in full force. It is sufficient to cite this fact, that since Japan gave assent to the conditions of this product of secret diplomacy and gave pledge of strict observance of those conditions, more than 75,000 Japanese have entered the United States by passport. The number of males entering surreptitiously and thousands of the most objectionable of all Japs who have entered the United States in direct violation of this "gentlemen's agreement"—the so-called picture brides not being included in the estimate.

Many students of the Japanese race and purposes have voiced their conclusions to the effect that the persistent flagrant evasion and violation of our laws and their own agreements, by the Japanese, occur because of a settled purpose and plan to effect a firm lodgment in the Pacific coast States to afford an outlet for their surplus population and place that surplus where quick and effective cooperation may be had in the unknown future.

For the purpose of analysis let it be conceded that the temporary commercial agreement, or treaty, between the United States and Japan, as it is commonly called, is in all its covenants wholly within the powers delegated to the Federal Government in which the treaty-making power has its source and that this said instrument in no way infringes upon the reserved powers of the States respecting the inalienable right of local self-government and control of strictly domestic affairs, and further, that the said agreement was entered into, so far as the United States was concerned at the time of the negotiation solely for the encouragement and increase of commerce and navigation between this country and Japan, the only other signatory power.

It is not a matter of open record, but it is alleged with probable truth, that the negotiations which resulted in the treaty becoming effective on the 17th day of July, 1911, were opened up by Japan almost immediately after that power had given reluctant consent to the oral pledge known as the "gentlemen's agreement" which occurred in the closing days of 1907. It is well known to all Californians that the high tide of oriental invasion of California and consequent encroachment came in that year.

The official reports of the United States Department of Immigration show that 30,226 Japanese were admitted to continental United States in that one year 1907, all supplied with passports by their home country, and practically all being adult male laborers. The "gentlemen's agreement" was our demand upon Japan that the indiscriminate unlimited exodus from that country to the United States should cease; and equally it was Japan's pledge of honor that it would cease.

The following year, 1908, the number dropped to 15,803. In 1910 the total was 2,720, the lowest annual Japanese immigration to the State of California since 1899.

It is significant indeed that assurance of sincere good will, and proffers of a treaty to encourage commerce and navigation between the two countries should be made by Nippon diplomats so soon after the promised withholding of passports to Japanese laborers and the partially effective check upon Japanese invasion resulting from the "gentlemen's agreement" was expressed in figures. It is also significant that at the time the negotiations were opened and also when the said treaty to encourage commerce and navigation became effective

in 1911, the United States had no merchant marine worthy of the name, so that any ensuing increase in commerce and navigation between the countries would inevitably rebound to the benefit of Japan in the ratio of 100 to 1. In the circumstances there is little mutuality in the transaction; Japan being practically the sole beneficiary in navigation and all privileges bestowed by the treaty.

EFFECT OF THE TREATY.

The real effect of the treaty upon commerce and navigation and resulting benefits to American trade is problematical. The effect upon immigration of oriental laborers from Japan to the State of California was soon seen. A general speeding up of the Jap immigration movement occurred indecently soon after the consummation of the treaty. From 2,720 oriental invaders in 1910, the number jumped to 6,136 in 1912, increasing to 8,000 and 10,000 each year after the treaty became operative. All of these Japanese subjects were admitted on official passports, issued in Japan. The majority being agricultural laborers, the admission of whom was not provided for, or permitted by the treaty, or the "gentlemen's agreement"; in fact the issuance of passports to these laborers was in violation of the latter instrument. These figures do not include the unknown number of Japanese who secretly entered without passports during those years.

From these facts it will be perceived that the said treaty, purporting to be solely for the laudable purpose of legitimate trade expansion, was a real achievement of oriental diplomacy, always assertive, persistent, quick to perceive and profit by the weakness or incaution of an opponent, and eternally pressing on to their own definite objective. They thus opened the doors of California to their own subjects and relieved the pressure of their increasing population; they also took a forward step in their prime purpose—lodgment on this side of the Pacific Ocean.

AGREEMENT OF COMMERCE AND NAVIGATION.

The treaty between Japan and the United States, of date of February 21, 1911, which is found in volume 37, part 2, of the United States Statutes at Large, page 5014, reads as follows:

"The citizens or subjects of each of the high contracting parties shall have liberty to enter, travel, and reside in the territories of the other; to carry on trade, wholesale or retail; to own or lease and occupy houses, manufactories, warehouses, or shops; to employ agents of their choice; and to lease land for residential and commercial purposes, and generally to do anything incident to or necessary for trade upon the same terms as native citizens or subjects, submitting themselves to the laws and regulations there established. They shall not be compelled under any pretext whatever to pay any charges or taxes other or higher than those that are or may be paid by native citizens or subjects.

"The citizens or subjects of each of the high contracting parties shall receive in the territories of the other the most constant protection and security for their persons and property and shall enjoy in this respect the same rights and privileges as are or may be granted to native citizens or subjects on their submitting themselves to the conditions imposed upon the native citizens or subjects. They shall, however, be exempt in the territories of the other from compulsory military service, either on land or sea, in the regular forces of the National Guard or the militia; from all contributions imposed in lieu of personal services and from all forced loans or military exactions and contributions.

"The present treaty shall enter into operation on the 17th day of July, 1911, and shall remain in force 12 years, or until the expiration of six months from the date on which either of the contracting parties shall have given notice to the other of its intention to terminate the treaty."

This agreement on its face is a makeshift. It is loosely, carelessly, unintelligently worded. It does not show American forethought, vision, or statesmanship. It lacks every quality and attribute of Americanism. It will soon expire by limitation. In all human probability it was formulated by our State Department officials because of the persistent pressure of the Japanese diplomats and secret agents and shameless but astute pro-Jap. propagandists in our country. Its renewal in its present form, or an instrument still more liberal and favorable to Japanese interests, will be urged in place of it. This,

therefore, is the time, and this the place to weigh and construe each word, and each permissive clause separately, and in their connection and relation, one with the other, thus to determine the true intent and scope of the entire instrument, and also determine just what rights or privileges in the United States were granted to the nationals of Japan as to real property, and also, by a fair interpretation, determine just what was denied to them.

Two clauses of the said treaty relate to personal and to real-property privileges, respectively, as follows, to wit: (a) "To own or lease and occupy houses, manufactories, warehouses, and shops." (b) "To lease land for residential and commercial purposes."

Considering the words of clause (a) in their accepted meaning, we are not able to construe that said clause as affirmatively granting or permitting the nationals of Japan to acquire by purchase or to hold land in fee in the United States for any purpose whatever.

Clause (b) in its entirety is a clear specific provision, permitting the said aliens to lease land in the United States for certain designated principal and collateral purposes, but not to buy and own in fee; the right to acquire the control and use of land by leasehold only is granted by this clause.

Clause (a) deals with buildings solely as personal property; in the evident view of the framers thereof, buildings being the product of labor, they were personal property, and could be owned or leased by subjects of Japan.

Clause (b) deals solely with real property—land, which by the expressed terms could be leased only. It also serves to interpret the intent and meaning of clause (a) and by every rule of construction limits the privilege conferred by clause (a) to the ownership of buildings only, to be used only for specific purposes.

Considered in their obvious relation one to the other, and as material parts of the treaty, they reveal the intent of the parties as clearly as words can reveal intent. Therefore it follows these two clauses express the intent of the parties signatory, and set the limits beyond which neither intended to be obligated during the life of the said treaty as to the use, lease, occupancy, control, or ownership of land by the nationals of either party in the domain of the other. Neither clause grants to the subjects of Japan the right of ownership of real property in the United States.

It would appear that the contention frequently made by Japanese propagandists that this said treaty of 1911 gave the Japanese full and unlimited rights to buy and hold land in the United States, is effectually disposed of.

The misfortune of the case is, these two clauses are to an extent in conflict; not, however, by the expressed terms, but by what might be termed accidental causes, which point is hereinafter discussed.

Notwithstanding that possible conflict, we are bound to stand upon the true intent of the said treaty in its entirety, as shown by a fair and impartial interpretation, as a clear denial of a treaty covenant or privilege to Japanese subjects to lease, acquire, and own in fee, convey, devise, or inherit agricultural or pastoral land in the State of California.

Returning to clause (a) for further consideration, it is obvious that this said clause was intended to and did confer by treaty covenant the right of ownership by aliens of certain personal property. This view is sustained by the succeeding clause, granting the nationals of the parties the privilege of conducting wholesale and retail trade, necessarily implying unrestricted ownership of the commodities of such trade.

It is obvious that those who were charged with the duty of guarding the interests of the United States regarded houses and other buildings described in the treaty as personal property, they not being advised that such structures are in law fixtures of real property. The purchase of buildings or passing of title thereto ordinarily includes and conveys a freehold interest in the land upon which said structures, as fixtures, are situated, except there be an agreement of curtilage between the grantor and grantee. When such an issue as to what was conveyed has arisen, the courts have uniformly held that in a deed of conveyance, wherein the words "building" or "barn" are used as terms of description or identification a deed so drawn in the absence of agreed curtilage will grant and convey by valid title to the grantee the land upon which the described building or barn is situated, the ruling cases appearing to be: *Swift v. People* (111 Penn. State, 516); *Weight v. Sugle* (16 Q. B. O., 391); *State v. Board of Education* (71 W. Va., 52), citing *Devlin on Deeds* (sec. 865); *Allen v. Scott* (52 Dec., 238); *Stockwell v. Hunter* (45 Am. Dec., 220; *Am. Cas.* 1914, 1238).

But the land so conveyed (by the construction put upon the deed of conveyance by judicial decision), is limited to the area upon which the building stands; and so much land as may necessarily be appurtenant, and also easement or rights of ingress and egress, could rightfully be included.

Still other points are involved, or issues raised of the highest importance by clause (a). The treaty in question, by express terms acquiesced in by both powers, endures for a brief term, the nature and gravity of the matters dealt with considered. It also contains a stipulation permitting termination at any time during its life, by either party at will, upon six months formal notice through the usual diplomatic channels.

The termination of the said treaty, either by notice or by limitation, necessarily automatically terminates all expressed or implied agreements for the admission of subjects of Japan into the United States in pretended furtherance of commerce and navigation. All concessions or privileges seized upon or actually granted to the nationals of either party in the domain of the other, including all expressed or implied rights conveyed or granted by the clauses herein designated as (a) and (b), also expire with the termination of the treaty.

This treaty of 1911, between the United States and Japan, being of limited tenure, it is essentially a temporary affair, but rights of ownership of real property in fee are rights in perpetuity; provided, however, that such property rights are lawfully obtained by a lawfully qualified grantee.

COLONIZATION—LAND GRABBING.

With reference to the colonization and land grabbing schemes of the subjects of Japan in the United States, and particularly in California, there are several outstanding factors.

The so-called "gentlemen's agreement" of 1907 made at the request of Japan.

The agreement (or treaty) of commerce and navigation of 1911, made at the request of Japan.

The 1913 California statute defining the right of aliens to the ownership of property demanded by the citizens of California.

In truth and fact, the provisions of each of these agreements have been evaded or violated by the subjects of Japan. The statute of 1913 has never been regarded or observed in any particular by them. It has been openly violated by the subjects of Japan, who take shelter behind their own self-serving construction of the treaty of 1911. When all of the facts are considered we may justly conclude that the plain disregard of these agreements and the statute does not reflect the individual will or purpose of a few alien immigrants. The actual facts do indicate organization and system on the part of the entire Japanese race. This evident community of interest and concerted action by the subjects of Japan who have left their native land for California by consent of the Mikado evidenced by official Japanese passports, and who have year after year gained admission to California by the freely given consent of our Government or the neglect or indifference of officials charged with law enforcement, warrants the belief that they have departed from Japan with the blessings of the Mikado—and full instructions as to how the Japanese national policy of colonization and ultimate spoliation of California can best be accomplished.

By reference to the statute of 1913 relating to the rights and disabilities of aliens, it will be seen that section 2 thereof forbids aliens (except those designated and excepted in section 1 of that act) to acquire, possess, enjoy, or transfer property or interest therein, only in the manner and to the intent and for the purpose prescribed in any existing treaty between this Government and the nation or country from which said alien is a citizen or subject. The leasehold rights of said aliens to agricultural land being limited to three years.

Manifestly the legislature regarded the treaty of 1911 as paramount, and therefore subordinated the prohibitive provisions of the said statute to the treaty, so that conflict of authority with the Federal Government might be avoided. But it is equally evident that there is revealed in the terms of the statute of 1913, the determination of the California Legislature to exercise the reserved powers of the State in full and unconditionally deny the aliens the right of ownership in fee of real property in this State, and to also limit all rights and privileges strictly to those conferred by the existing treaty.

The aliens referred to in the said statute of 1913 were and are the subjects of Japan, the majority of whom have gained entry into the State of California in defiance to our laws, in violation of the honor pledge of their own Government, and also of the terms of the treaty of 1911.

It is therefore clear that the subjects of Japan now or hereafter domiciled in California may not under any statute of the State acquire, possess, enjoy, or transfer property or interest therein in the State of California.

That the right of subjects of Japan to acquire, use, or control of real or personal property in the United States or in the State of California, if they have any right at all, is confined to and consisted solely of such temporary privileges as are granted by the expressed or necessarily implied terms of the treaty of commerce and navigation of 1911, which said privileges are specifically limited in extent, use, and purpose, and can not be made to extend beyond the intent, purpose, and tenure of that said treaty fairly and lawfully construed with due and reasonable regard for the established rules applicable in the construction of all written instruments.

No right or privilege is granted to the subjects of Japan by the statute of 1913 nor by the treaty of 1911 to acquire fee title to land for speculative purposes, nor to hold land in fee for agricultural or pastoral purposes in this State, nor for any other purpose, except the purpose or purposes necessary to the exercise of the express or implied privileges granted by said treaty.

There is no intent to directly or indirectly attempt to traverse the established order respecting the treaty-making power of the Federal Government as to, or in connection with, the commerce and navigation agreement entered into with Japan, nor to draw a hypercritical line between the powers delegated to the Government and the powers reserved to the State. Unquestionably a treaty between the United States and a foreign power, negotiated by authority of the Executive and ratified by the legislative branch of our Government, is law paramount.

Yet, even so, it is not conceivable that a temporary agreement of commerce, effective and binding for a brief term only, shall be the means by which aliens noneligible to citizenship shall semiclandestinely slip into ownership in perpetuity of land in any sovereign State, to the irreparable injury of loyal citizens.

Some Californians fear, and all Jap propagandists insist, that the treaty of 1911 grants to subjects of Japan, whether lawfully in California or not, unrestricted right to purchase and hold land in the State; that by virtue of the said treaty they are on a par with native or naturalized citizens with respect to land titles and business transactions of all kinds.

Whatever color of right this contention may have appears to come solely from a clause of the said treaty which provides that "the citizens or subjects of each of the high contracting parties shall receive in the territories of the other the most constant protection and security for their persons and property, and shall enjoy in this respect the same rights and privileges as are or may be granted to native citizens or subjects on their submitting themselves to the conditions imposed upon the native citizens or subjects."

Standing alone this clause of the treaty is undeniably broad. Construed separately and apart from other clauses it is in truth and fact an "open door." Inasmuch as there was not, at the time the instrument was framed, nor at any time, any emigration from the United States to Japan, it becomes evident that those representing Japan in the negotiations were much more astute and more skilled in sharp bargaining than the representatives of our own country. We must accept this theory, or confess that our men lacked "backbone," that they were indecently weak.

But the clause referred to does not comprise the entire treaty, and therefore must be considered and construed in connection with those other clauses which definitely define the "property" which subjects of the contracting parties may deal in, own, or lease, to wit:

"Merchandise, incident to wholesale and retail trade. Houses, manufactories, warehouses, and shops. Land for residential and commercial purposes."

These specifications are affirmative as to what property the subjects of Japan may own, use, and enjoy in the United States. This particular treaty was the first agreement or adjudication of any issue or objection between the United States and Japan of which there is public knowledge; it set the "stakes" and defined the limits of privilege conferred or granted. This treaty was for a specific purpose, accurately set out in its caption; it was not general in its purpose nor can it be successfully maintained that by its terms it intended

or attempted to put the two races, the occident and orient, upon the same plane or level of equality. To the extent that privileges are specified, they are granted in this instrument; those not specified are not granted and are constitutionally denied the parties.

In the few instances in this country where issue has been raised as to the construction of a treaty in whole or in part, the uniform rule has been that the courts must enforce it as written, if the terms are clear and unambiguous; but if the terms are open to judicial construction, the construction should be such as to ascertain and give to it the intention of the parties. Courts may not add to, amend, or annul the parts, or the whole, except upon a clear showing of unconstitutionality.

The question, therefore, arises as to whether or not the Federal Government has a right to control the ownership of property or real property within a State by treaty made with a foreign Government. Upon this point, however, we are not without the advice and authority of numerous decisions. As we are in California and considering a question with reference to California laws, the decisions of the Supreme Court of California are doubtless of greater weight than those of other States; and as it has been decided in favor of the treaty-making power of the Federal Government, that question must be deemed to be settled.

The People v. Gerke (5 Calif., 383): "The attorney general denies the power of the Federal Government to make such a provision by treaty, and the determination of this case depends upon the solution of that question. The language which grants the power to make treaties contains no words of limitation; it does not follow that the power is unlimited. It must be subject to the general rule that an instrument is to be construed so as to reconcile and give meaning and effect to all its parts. The only questions which can arise from the consideration of the validity of a treaty are: First, is it a proper subject of treaty, according to international law or the usage and practice of civilized nations? Second, is it prohibited by any of the limitations in the Constitution?"

"Alienage is the subject of the treaty. If there is one object more than another which belongs to our political relations, and which ought to be the subject of treaty regulations it is the extension of this country which is so highly favored by the liberal spirit of the age and so conducive in its tendency to the amity of nations. Even if the effect of this power was to abrogate to some extent the legislation of the States, we have authority for admitting it."

Blythe v. Hinckley (127 Calif., 430): "This right to regulate the tenure and disposition of real property within its boundaries is not only in the State but is primarily in the State, and is subject only to such control as may be exercised by the General Government within its treaty-making powers. In those cases where there is a conflict between the provisions of the State law and those of the treaty, it is not held that the State laws are void as an unwarranted interference with or encroachment upon the Federal Government. It is held merely that such laws, in so far as they conflict with the treaty provisions, are suspended or controlled during the life of the treaty."

De Feofroy v. Riggs (133 U. S., 256): "The treaty-making power of the United States extends to all the proper subjects of negotiation between our Government and the Government of other nations, but it is clear that the protection which should be afforded to the citizens of one country owning property in another and the manner in which that property may be transferred, devised, or inherited are fit subjects for State negotiation and regulation by a mutual stipulation between the two countries."

Chirich v. Chirich (2 Wash., 259, and 4 U. S., (L), 234): "In so far as a treaty regulating the right of an alien to inherit real property is in conflict with State laws regulating the subject, the State laws must necessarily give way."

United States v. Texas (162 U. S., 1): "A treaty should be construed as a whole and in the light of the circumstances and conditions existing at the time it was entered into, the object that the parties were desirous of effecting, and their legislation upon the subject, and, if practicable, it should be construed so as to give a reasonable and sensible meaning to all of its provisions and so that it may have its effect and not prove vain and such a construction as tends to the common advantage of the contracting parties and tends to place them upon an equality. Treaties should be construed liberally, and so where the treaty admits of two constructions, one restrictive as to the rights which may be claimed under it and the other liberal, the latter is to be preferred."

Hounstien v. Lynburner (100 U. S., 483): "The words of the treaty are to be taken in their ordinary meaning as understood in the public law of nations and as applied to the subject matter in connection with which they are used in the treaty."

38 Cyc., 969: "The construction and operation of treaties viewed as contracts between independent nations are questions for political departments of the contracting powers and not for the courts, but as it is often necessary, where private rights are involved, for the courts to construe treaties they have authority to do so, but the courts can only construe a treaty and can not in any way alter it, add to, or amend it, or annul, or disregard any of its provisions unless they violate the constitution; nor can they dispense with any of its conditions or requirements upon any notion of equity, general convenience, or substantial justice. If the terms of the treaty are clear and unambiguous, the courts must recognize and enforce it as written. If the treaty is open to construction, they should endeavor to ascertain and give effect to the intention of the parties, and in so doing will adopt the same general rules which are applicable in the construction of statutes, contracts, and written instruments generally. A treaty should be construed as a whole and in the light of the circumstances entered into the objects that the parties were desirous of effecting, and their legislation upon the subject, and, if practicable, it should be construed so as to give a reasonable and sensible meaning to all of its provisions and so that it may have its effect and not prove vain or nugatory. The treaty should also be given such a construction as will avoid injustice or unreasonable conclusions and exclude fraud, and such a construction as tends to the common advantage of the contracting parties and tends to place them upon an equality but not so as to put aliens on a more favorable footing than our own citizens. Treaties are ordinarily to be construed liberally, and so where the treaty admits of two constructions, one restrictive as to the rights that may be claimed under it and the other liberal, the latter is to be preferred. The words of the treaty are to be taken in their ordinary meaning as understood in the public law of nations and as applied to the subject matter in connection with which they are used in the treaty."

So far as the records are concerned no issue has yet been formally or officially raised respecting the treaty now existing between the United States and Japan.

It would, however, appear, that issue might properly be made to determine by judicial decision whether or not the said agreement was and is "ultra vires," in that it attempts by treaty covenants to limit the right of the State of California, and also all other States of the Union, to deal with and control, with respect to certain aliens, the sale, purchase, holding, transfer, and devising of real property within the State, thereby contravening the reserve powers of the State.

The fact that the said treaty has but a brief time yet to endure does not preclude opening up the issue by well-considered proceedings. If the Federal Government had a right, by virtue of the delegated powers, to control ownership of real property in the several States by treaty with a foreign power, whose subjects are noneligible to citizenship in this country, then the contention of the Japanese propagandists is sustained; but if, on the contrary, no such unlimited right is vested in the Federal Government, then let it be known. The knowledge, fortified by judicial decision, will be useful when the attempt is made to renew the existing treaty or make a new one still more liberal, with an unmoral race.

COMMON-LAW PROPERTY RIGHTS OF ALIENS.

In the absence of statutory provisions to the contrary, aliens, whether eligible to citizenship or not, may become possessed of real property by purchase, but not by inheritance, in countries where they may be temporarily or permanently domiciled. Aliens may not inherit nor devise real property. Title in an alien is not challengeable by parties, but may be vacated by the State by escheat upon office found.

"An alien may take land by purchase, though not by descent; while he can not take by act of law he may take by act of the party. But he has no capacity in law, to hold lands; and they may be seized into the hands of the sovereign. In this regard alien friends and alien enemies are alike. (Vol. 2 Cyc., 90, Anderson L. Dict.)

"At common law an alien may take land by act of the parties and hold the same against all persons, subject only to the right of the State to claim it by escheat upon office found. (Smith v. Zuer, 4 Ala., 99; Gray v. Kaufman, 82 Tex., 453; 4 L. ed., 513.)

"As a rule real estate of an alien can not be sold to enforce payment of legacies to aliens." (*Atkins v. Kron*, 37 N. C., 243.)

"Nor for the purpose of paying debts of the estate of an alien, for the purpose of preserving the personal property over to aliens to whom it has been bequeathed." (*Trezevant v. Howard*, 3 Desauss (S. C.), 87; *Commonwealth v. Martin*, 5 Munf (Va.), 117.)

"Alienage of any one in a chain of persons necessary to constitute a chain of title interrupts the descent and makes it invalid to pass the title." (*Levy v. McCarty*, 6 Pat. (U. S.), 102; 8 Law Ed., 334; 6 Fed. Cas., 3140; *Contee v. Godfrey*, 1 Crouch C. C. (U. S.), 497.)

POWER TO EXCLUDE OR EXPEL ALIENS.

According to the accepted maxims of international law every nation has the power and right inherent in sovereignty and essential to self preservation and welfare to forbid the entrance of aliens within its dominions or to admit them only in such cases and upon such conditions as it may see fit to prescribe. (See *U. S. v. Won Kim Ark*, 169 U. S., 649; *Lee v. U. S.*, 150 U. S., 476. In re *Florio*, 43 Fed., 114; *Edge v. Robertson*, 112 U. S., 580; *Wharton Dig. Int. L. Sec.*, 206.)

"And the right of a nation to expel or deport foreigners who have not been naturalized, or taken steps to become naturalized citizens is inherent and as absolute as the right to prohibit their entrance." (*Wong Wing v. U. S.*, 163 U. S., 228; in re *Sing Lee*, 54 Fed., 334.)

"In the United States, by Constitutional provision control over aliens is vested in the political department of the Government, not in the States, and may be exercised either through treaties made by the President and Senate, or through statutes enacted by the Congress, approved by the President. (In re *Florio*, 43 Fed., 114; *U. S. v. Craig*, 28 Fed., 795; *Fong You Sing v. U. S.*, 698.)

"It is also well established that Congress, having the right to exclude aliens, has the undoubted right to make that exclusion effective and permanent, and also to impose penalties upon those who may induce or assist the unlawful entrance, or attempted entrance, of aliens in violation of existing statutory or treaty provisions." (*Lee v. U. S.*, 150 U. S., 476; *Fong You Sing v. U. S.*, 149 U. S., 698.)

"It is also held that aliens unlawfully or erroneously admitted are unlawfully within the United States and may be arrested and deported." (*U. S. v. Pin Kwan*, 100 Fed., 609; *Mar Bing Quey v. U. S.*, 97 Fed., 576.)

ALIEN JOINT-STOCK CORPORATIONS.

It has apparently become the custom in this State to issue charters for joint-stock corporations almost without question, granting subjects of Japan commercial privileges and trade rights which are inherent to bona fide loyal citizenship only. As a matter of good public policy privileges of such potential value should not be granted to aliens who are at this time commercial adversaries and who may at any time in the future become real enemies in the broadest sense of the term.

Section 285, page 86, of the California Civil Code, regulating the issuance of corporation charters, originally provided that a majority of those persons subscribing to articles of incorporations must, as a condition precedent, be citizens of the State of California; failing which, the requested charter could not lawfully be issued. It is further provided that a majority of those named as directors must also be citizens. Now, the conditions precedent is that directors must be "residents."

Unfortunately, our legislature unwisely amended that safety provision and emasculated the section by substituting the word "resident" for "citizen." It has been said that this material change was made as a bid to nonresident or tourist capital; another offered explanation is that the change was effected by a pretense and for ulterior purposes. Japanese propaganda is insidious and far-reaching. It is now immaterial which explanation is correct; the material result is that the change of a single word opened the door to aliens who are non-eligible to citizenship, many of whom are unlawfully in the country, and gave them the opportunity they had insidiously and persistently sought, and which they are now industriously taking advantage of in every possible way, lawful and unlawful, to the cost of loyal citizens.

We have now a large number of yellow corporations in the State, new charters are granted almost daily with apparent little scrutiny. The query naturally

arises, Will it be possible to induce the legislature to restore this section of the code to its original form and effectively check one phase of alien scheming in California? Or will such restoration, if formally proposed for enactment, be considered a merely "political" or dangerous "international" question by the governor, and therefore a matter beyond remedy under the sovereign powers of the State?

If the inherent and supposedly inalienable right of local self-government still remains with the actual and loyal citizens of the State of California, then, even at the cost of an extra session of the legislature, the plain remedy should be promptly applied.

It has become apparent that many of the Jap joint stock companies incorporated under the laws of California have been granted charters without proper scrutiny of the qualifications of the aliens who subscribed to the articles of incorporation, therefore there is ample cause to question the legality of their corporate existence and their corporate right of perpetual succession. Further, it is alleged that many of these concerns are permitted to pursue their manifold commercial and other activities under the direction and control of alien directors whose qualifications under the law should be rigidly inquired into.

The difficulty of definitely establishing the identity of a Jap is notorious. The practical impossibility of obtaining reliable testimony, even under oath, from a Jap in any proceeding where a fellow subject of the Mikado is, or may be, involved is well known to those who have conducted any sort of legal inquiry. The fact that officials charged with the highly responsible duty of protecting the California public from imposition and false pretense in connection with new corporations have apparently been lax and indifferent respecting the innumerable charters issued to Japs, emphasizes the necessity for immediate effective action in the premises.

Whatever difficulties surround the matter arise from the peculiar moral nature of the orientals, who are now, without official restraint, laying the foundations in this State for conditions which future generations of Americans will have difficulty in successfully combatting.

It must not be forgotten that corporations have the right of perpetual succession, and the Japs are here to stay until the economic conquest of California is completed, except in self-defense we sooner give them ticket of leave.

Section 2 of the California statute of 1913 provides that aliens (of the race now actively and systematically obtaining corporation charters primarily for the purpose of acquiring and holding land for speculative and other purposes not within the purview of any existing treaty) "May not acquire, nor convey real property in California except in the manner, and only to the extent and for the purposes prescribed in any existing treaty." This statute extinguishes any and all common-law right of land ownership by said aliens. Presumably the views herein presented, to wit, that no right of land ownership is affirmatively granted to said aliens by any existing treaty will be accepted as second. It follows that the statute of 1913 is paramount, that it is in full force and effect, and that the subjects of Japan may not lawfully acquire by purchase, or hold land in the State of California for speculative, agricultural, or pastoral use or purpose, nor convey title thereto nor interest therein.

Where or when the law forbids an alien title to or possession of land, or where legal disability exists because of just cause, attempt to gain title or ownership of land by means of a corporate organization is a flagrant evasion of law. In truth and fact it is an attempt to do indirectly that which can not be lawfully done directly, a procedure forbidden in law and in morals. This last is said, however, without reference to oriental morals.

Section 283 of the California Civil Code defines a corporation as "a creature of the law having certain powers and duties of a natural person."

The Federal judiciary act of 1789-11 defines a corporation as "a citizen for the purpose of Federal jurisdiction." Repeated in United States revenue act of 1872, section 629. (See vol. 11, Cyc., 150.)

"It is an elementary principle of law that the charter of a corporation is to be strictly construed against the corporation. If there be any doubt as to whether a given power exists in the corporation, such doubt is reserved against the corporation." (Vandell v. So. San Francisco Dock Co., 40 Cal., 83.)

"The formation of corporations is not permitted under enabling statutes where the real purpose of the incorporation is to cloak an illegal object or an unlawful business; but in such cases the fiction of the existence of a corporation will be regarded by a court of justice when the question arises in a proper proceeding, and the acts of the real parties will be dealt with as though no such corporation had been formed." (59 Ohio State, 316; citing 52 N. E., 834.)

QUO WARRANTO.

Section 803, Code of Civil Procedure, California, provides:

"An action may be brought by the attorney general, in the name of the people of this State, upon his own information, or upon complaint of a private party, against any person who usurps, intrudes into, or unlawfully holds or exercises any public office or any franchise, or against any corporation either de jure or de facto which usurps, intrudes into, or unlawfully holds or exercises any franchise within this State; and the attorney general must bring the action whenever he has reason to believe that any such franchise has been usurped, intruded into, or unlawfully held or exercised by any person, or when he is directed to do so by the governor."

PROCEEDINGS AND DECISIONS UNDER THIS SECTION.

People v. Perry (79 Calif., 105): "A proceeding under this section is substantially equivalent to that of quo warranto. It is the same as quo warranto with something added." (See also *People v. Superior Court*, 114 Colo., 468.)

Bahrandt v. McCarthy (160 Calif., 680): "Proceedings in the nature of quo warranto furnish an adequate and appropriate remedy for the usurpation of an office or franchise."

Peo. v. Dashaway Association (84 Calif., 114): "Forfeiture of franchise, quo warranto. Corporations are creatures of law, and when they fail to perform duties * * * or do acts which they are not authorized or are forbidden them to do the State may forfeit their franchises and dissolve them by an information in the nature of quo warranto."

Peo. v. Sutter Street Railway Co. (129 Calif., 545): "The action under this section is not the form of a civil action * * * and follows the rules prescribed for civil cases, but the judgment rendered therein adjudging the defendant guilty and imposing a fine therefor is penal in its nature."

Peo. v. Selfridge (52 Calif., 331): "The right to be a corporation is in itself a franchise." (See also *Spring Valley Water Works v. Schottler*, 62 Calif., 69.)

Peo. v. Stanford (77 Calif., 360): "When the claim is that the corporation is acting as such, but the proceedings under which it is acting are defective, the facts showing that it is so claiming to act and the facts claimed to exist should be set out specifically."

Peo v. Riverside (66 Calif. 288): "A complaint showing that the defendant is exercising the franchise of a municipal corporation without being incorporated according to law states facts sufficient to constitute a cause of action."

IF WHAT HAS BEEN DONE IS NOT DONE RIGHT, UNDO IT.

The question of law and ultimate effect of the corporation feature of the Japanese menace are of the utmost importance to California and the coast States. Where Japs are present, even in small numbers, their presence injuriously affects values of adjacent property. Where they are present in dominating force their presence is destructive of values and everything American. If they are permitted to hide and intrench themselves in corporate organizations—wedge formation—no man can see the full extent of their destructive economic influence and power. All will admit, however, that in the time to come the white ranchers will experience financial extinction and be reduced to a condition of servility.

It is not denied that under common law and the comity of nations an alien friend may in good faith acquire, hold, transfer, devise, and inherit personal property. The shares of a joint-stock corporation are personal property, even though the corporation's main or only asset is real property, for the law is that title to all assets of a corporation is vested in the corporation per se and not in the stockholders.

This state of facts comprehends the investment in, or purchase of shares in, American enterprises by the alien domiciled in the United States or the traveler whose rights in the State of California or other States as to the ownership of property are not defined or limited by State or Federal statutes, the transaction being in good faith in all respects and not with ulterior intent.

An entirely different state of facts exists; (a) where an alien Japanese noneligible to citizenship in the United States; (b) whose common law rights to hold in fee or transfer property, or interest therein, in the State of California are extinguished by statute (see secs. 1 and 2 Calif. Stat. of 1918; (c) be-

comes by design an incorporator, director, and dominant shareholder of and in a corporation organized in California; (d) incorporated under the laws of said State purposely to acquire, possess, and use land in California for speculative, agricultural, and pastoral purposes; and (e) conspires with Japanese aliens and others to transfer land and interest therein to Japanese aliens who are also forbidden by law to hold or use land in California for the purposes as aforesaid; (f) thus seizing upon and exercising by subterfuge, false pretense, and conspiracy, privileges as to land use and ownership in the State of California not granted said aliens by any existing treaty between the United States and the country of which they are subjects, the said privileges respecting land being constructively forbidden the said aliens by the existing treaty between the United States and Japan; (g) the whole being done by Japanese aliens with intent to evade and violate the provisions of the said statute of 1913, and evade its penalties of escheat.

CALIFORNIA, OREGON, AND WASHINGTON.

The Pacific coast States are the first victims of Japanese "peaceful penetration." Our objection would be less vigorous were the activities of these oriental invaders confined to "penetration." They are human locusts.

Separate and apart from the reek and everlasting taint of the Orient which they bring with them, their operations in general, and their land grabbing schemes in particular, create economic conditions of the most injurious character, the blighting effect of which will be felt for many generations.

There is no room or place in California for oriental habits, manners, customs, religion, morals, divided allegiance nor the taint of yellow blood.

The State of California can not be half white, and half yellow. If California is to maintain the commanding position in the Nation she is entitled to she must be all white. Her resources must be developed and controlled by Californians and conserved for their descendants.

Doubly true is this respecting the lands of the State—the source of all our State and individual wealth. It is the manifest duty of this generation of Californians to dominate economic, industrial, and agricultural conditions absolutely, that the wealth produced from the rich soil of the State shall accrue to the white citizens and shall swell the wealth of the State and the general wealth of the Nation.

The wealth produced from the vast acreage now in possession or control of subjects of the Mikado by use of new-born infants, by adult Japs unlawfully in this country and by Jap corporations, charters which are so freely granted, is in major part sent as rapidly as may be to Japan. The land of their birth and of their unseverable allegiance is the ultimate destination of all the loot they can acquire in California.

Japanese land grabbing in California must stop. The spoliation of California for the benefit of a race we have nothing in common with must stop. We owe Japan nothing.

We hear much of the "industry" of the Japs from those who are disposed to apologize for them, or forgetful of their fellow citizens, favor them from sentimental reasons, or for reasons utterly inconsistent with that sturdy Americanism which is crystallized in the words:

"May my country be always right, but right or wrong, always my country."

Let those who are lukewarm or negative in their patriotism take note that the industry of a self-serving oriental, whose allegiance to his native land will never be forgotten, will never profit the State of California, nor her loyal citizens.

The Japs are not here for the present or future upbuilding of California. The present situation needs the attention of Californians, and in fact the attention of the citizens of the entire Pacific coast, for the good of all. California, Oregon, and Washington are infested with Japs. The agricultural products of the three States produced in 1919, were valued at \$810,000,000, \$266,000,000 less in value than the products of the single State of Texas.

California contains 155,000 square miles of land surface, South Carolina contains 80,000 square miles. The products of California were \$45,000,000 less in value than the products of South Carolina.

That is the present situation. Agricultural development is sorely needed, but it must be American, not oriental, development. What will be the financial condition of the white Californians of the future if orientals are permitted to continue grabbing the hinterland of the State by Japanese corporations, and for the benefit of infants begotten of picture brides. When agricultural pro-

duction and economic conditions are dominated by the Japanese by reason of owning or controlling the lands of California, what nation, what race will be benefited? Shall we surrender the Golden State and the Pacific coast to the Mikado and let it become all yellow? Or, shall we hold fast to our great patrimony in justice to future generations of Americans? Shall we be just to ourselves and our kin, or weakly and blindly generous to the Huns of the Orient?

It is time we halted the yellow corporations now chartered, if legal means can be found. It is time we performed our duty to those of our race who are yet to come upon the earth, and put an effectual stop to the issuance of more charters upon pretense or open violation of law.

The right of existing Japanese corporations to continue business may be and should be attacked by an information involving either the conduct of business or the legality of a charter issued and of record, or both.

The issue should at once be raised by the Attorney General by proper procedure. It is generally believed that a close inquiry into the affairs of all corporations should be instituted at once and assuredly any change in present conditions would be an improvement and highly beneficial to the present and future interest of the State.

JAPANESE COMBINATIONS IN RESTRAINT OF TRADE.

The Japanese have no known code of morals. The will, the want, or desire is the sole limitation, so far as can be determined from their own writings and sayings. The Mikado is to them a personal God, the only God. To serve him while life lasts is their prime duty. In his service the end justifies the means—always. Failure to serve him in all things against all the world means harakira and eternal perdition. Without criticism, censure, or disgrace a young Japanese girl may sell her body—and turn her earnings over to her parents. She is taught so to do.

The Japanese may deal fairly and honestly with each other. There is nothing discernible in their makeup or conduct that indicates a disposition to deal honestly with other races—except policy. The Jap, every Jap, is a diplomat. That is why they are so snuggly polite—while they are skinning a white man.

This model race of orientals has a foothold in California which gives them control of from 80 to 90 per cent of the vegetable products of the State. These every-day staples are raised, bought, shipped, and marketed almost entirely by and through the various Japanese cliques, corporations, and associations, closely organized and in operation throughout the State.

Their methods and means of controlling the disposition and selling prices of these essential products to California merchants and citizen consumers are complete, efficient, and mercenary in the highest degree.

The entire Jap system is a far flung, highly organized trust and combination in restraint of trade, in violation of the Cartwright antitrust law of the State. Impreguably entrenched and substantially safe from criminal proceedings because of the impossible task of getting credible testimony from a Jap against a Jap, under oath or otherwise. All of which may serve to give point to the few words relative to Japanese habits of mind and racial characteristics. Necessarily the Japs move "onward and downward."

POCO A POCO, THE JAPANESE WATCHWORD RENDERED IN ITALIAN.

The Japanese fishermen who literally swarm at San Pedro are as reckless and defiant a set of lawbreakers as the vegetable gang of Jap criminals. They have gone "unwhipt of justice" for years, probably because of "fear of complications with Japan."

Mr. Lawrence Mott, a trained observer and writer of repute, who for the past three years has lived in Japan, where he was in position to learn much that is significant of the Japanese character and of Japanese plans and diplomacy, is authority for some very interesting facts.

Mr. Mott begins his narrative of Japanese vandalism along the southern California coast (Field and Stream, New York, Apr. 1, 1920), by quoting from Naval Laws of the United States certain sections thereof, which he states he personally saw violated daily off Catalina Island by Jap fishermen, and never a one of them arrested or punished during several years of flagrant law breaking. A portion of Mr. Mott's article follows:

"Fishing out of San Pedro, that is the port for Los Angeles, on the southern California coast, there are 216 Japanese-owned vessels of tonnage size, viz, over 5 tons, and hence liable to registry. There are 71 under 5 tons. The Japanese crews of these aggregate 2,012 men, of whom not one is a citizen, naturalized or otherwise. We have therefore the brilliantly illuminating spectacle of 216 alien-owned and manned fishing craft of from 5 tons to large tonnage, absolutely disregarding the Federal law that I have quoted above. Furthermore, the alien lawbreakers are aided, abetted, and protected by the vast cannery interests situated at San Pedro. Large sums are set aside as a sort of 'protective sinking fund' wherewith to employ attorneys, obtain injunctions—as was done last summer in the matter of the illegal fishing roundabout Catalina Island, in 'district 20'—and cause such cases as are brought into court by the authorities to endlessly drag on through interminable miles of red tape.

"Is it realized by the American people that every Japanese—male and female—is a spy, with specific directions from an ever-watchful home Government to report on all matters that have to do with defenses, changes made in harbors, locations of dry docks, breakwaters, lights, buoys, movements of battle-ships, fleets, etc.? Not only have they these specific directions, but they are promised financial largesse of substantial size for all information.

"Shiploads of necessities unto the making of war at sea have left the Murooran Iron Works, in northern Japan, for the last three years. All of it is 'planted' somewhere along the dunes of lower California, not far from Magdalena Bay—between Ensenada and Turrel Bay, or on San Martins Island, most probably. This is but a short run for the eminently seaworthy Japanese-owned, heavily powered fishing craft, and to return with their deadly cargoes, setting them when, where, and as they please would be child's play.

"So much for the national danger of the situation—for, let it not be thought for an instant that we have seen the end of war. Until the hearts of men look more to the Creator of us all and think less of their personal greeds, gains, ambitions, and all of the other weaknesses that ravage humanity today, until such a time we shall have a continuance of wars, for which it is better to be prepared than caught, as both England and France were caught in the World War, unprepared."

SIGNIFICANCE OF JAP ACTIVITIES IN LOWER CALIFORNIA.

It is an open secret that the Japanese Government determined many years ago to effect a lodgment upon this side of the Pacific. The movement to accomplish this purpose is not an industrial enterprise; it is distinctly a national plan, made and fostered by the governing powers of Japan. One of the inspiring purposes being to relieve the pressure of a population, larger numerically than the semilexhausted food resources of the country could support.

The mainland area of Japan is substantially the same as the State of California; the population of Japan is more than 10 times that of California, all feeding from and depending for sustenance upon a soil much less productive than the soil of California. The still, but insistent pressure of a countless horde of humans, confronting diminishing sources of food supply, created conditions which partially, and only partially, account for the feverish, semidesperate assaults of Japanese agents and diplomats to break through the barriers which shut the oriental mob out of the United States, and which for a time prevented their descent upon the fertile acres of our Golden State, which is now an accomplished fact. These items, important as their bearing may be, do not comprise the whole story. Underlying all else is the limitless overwhelming ambition of the Japanese governing powers to become dominating factors in world affairs.

From a condition of barbarous isolation and absolute denial of all intercourse with the outside world, the Japanese have suddenly become the persistent unparalleled "climbers" of the universe. A more complete and stranger metamorphosis is not known to civilization than the present "boring-in" policy of Japan as compared with the former attitude of savage aloofness toward the civilized peoples of the earth. They are still savage, but their present attitude is not that of savage aloofness. It is the attitude of *sauve*, smiling friendship, masking treachery, and evil to all who stand in the way.

Those who may believe these words too strong must look before they disbelieve to Japanese robbery and butchery in Korea, done again in Shantung, for the annals of Korea and Shantung are not of yesterday alone—they are also the impending facts of to-day and to-morrow, wherever the Japanese are

unrestrained by fear or by policy. That which is being done in those far countries of the East is being done by settled Japanese national policy, and be it remembered, Japanese purposes in Korea and the Shantung Peninsula are not yet consummated, nor is Japanese savagery satiated.

Coincident with the negotiations which preceded the "gentlemen's agreement" and the treaty of 1911, Japan, with characteristic persistency, turned attention to Lower California as an avenue of "peaceful penetration" of the State of California, or as a base of operations for military assault upon the United States, the Nation she was then protesting undying friendship for which protestations are still heard.

Japanese agents explored Lower California from National City to La Paz, sampled the soil, mapped the roads and trails, investigated all water sources, the mineral sources, made soundings along the coast, and closely inspected the bays on the west coast, apparently to determine which of those bays, Ensenada, San Quentin, or Magdalena, was the most suitable site for the construction in the future of a great naval and military base. Following closely upon these significant explorations, Japanese agents repeatedly made persistent secret efforts to acquire extensive tracts of land upon the shores of these great bays. They are all situated between the American cities of the Pacific coast and the Panama Canal. Their strategic value to an alien enemy of the United States is incalculable.

No military defense of the Pacific coast could be made effective should any one of these great bays be firmly held by an enemy and become a base for naval and military operations.

Magdalena Bay is one of the largest and probably one of the finest natural harbors in the world; it has been coveted by Japan for years. For more than 15 years the Japanese have maintained a fishing village upon the edge of San Quentin Bay, innocent and dull and harmless enough in outward appearances, but in truth and fact a Japanese post of observation and communication as to Lower California. From personal observation on the spot every oriental there in sight has had military training and experience.

The contest now going on in California and just beginning to spread to adjacent States is the contest between the Orient and the Occident, long ago planned by long-headed, far-sighted, covetous Japs, the prize of victory being the homes and hinterlands of the Pacific Coast States and the civil and economic life of the entire region.

Solve the Japanese problem, settle it, and settle it right.

EXHIBIT B.

Robert L. Pruett, special investigator for the Order of the Sons of the Golden West, Los Angeles, Calif., submitted the following additional statement:

JAPAN'S CREED—A MENACE TO THE PEACE OF THE WORLD—ITS RELATION TO THE JAPANESE-AMERICAN PROBLEM.

Two questions of momentous proportions confront the people of the United States. The one involves the recognition of the oriental menace and the awakening of the people of the Atlantic Coast States to its danger. The other the enactment of laws and regulations, under the sanction of State and Federal legislation, for the protection and preservation of our blood-bought institutions and the right, unmolested, to propagate our kind, unmixed with the blood of alien races, who neither know nor respect the liberty of democratic ideals.

The question at issue is fundamental. The oriental is not assimilable. The fact is sufficiently clear. His social conventions, his moral conceptions, and his religious views alone constitute a menacing relationship. But the basic cause of apprehension is his creed—the rock-ribbed foundation of his politico-religious system of government. When this fact and its relation to the question at issue is apprehended, the truth will be made manifest and become a burning conviction. It is designed, therefore, to present for the consideration of your honorable committee facts, taken from authoritative sources and confirmed by the conclusion of students of oriental affairs, which establish beyond the question of successful contradiction the charge that the oriental is a menace to the peace and welfare of our country, and therefore ought to be barred from the rights of citizenship and restrained from further aggressions.

There is no fact better established in history than the basic principle of the Government in Japan, and none less known and appreciated. The principle upon which the Japanese Government was first established, and on which it still rests, is mikadoism, or emperor worship. The Japanese system is incomparable. The nearest approach to this principle in modern times is kaiserism, or the principle of "me und Gott." But the Kaiser in all his glory, surrounded by "supemen," was as the borrowed light of the moon reflected from icebergs at night, when compared with the Mikado, "the King of Heaven"—"an Inca descended from the sun," and his men, "the immediate attendants of the Creator."

To the Japanese, Japan is more than land and soil; it is the sacred abode of the gods; while they themselves are "the sons of the very gods." "The Emperor is sacred and inviolable," the supreme potentate—the viceregent of the gods on earth, destined to rule the world. This deep-rooted and widespread belief is the distinguishing characteristic of the man of Japan, and finds expression in a nauseating egotism, conceit, and reserve in his attitude toward the people of other nations. This belief and unwavering devotion to predetermined ideals, at once the secret of their strength, constitute them a menace to our institutions and precludes the idea of assimilation. The following quotations which have been selected with care, are characteristic and authoritative. They are taken from the mouths of Japanese and speak for themselves:

1. The constitution of Japan, article 3: "The Emperor is sacred and inviolable."

2. Prince Hirohumi Ito, in his Commentary on the Constitution of Japan: "The Emperor is heaven descended, divine, and sacred; he is preeminent above all his subjects. He must be revered, and is inviolable. He has, indeed, to pay respect to the law, but the law has no power to hold him accountable to it. Not only shall there be no irreverence for the Emperor's person, but he shall not be made a topic of derogatory comment, nor one of discussion."

3. Dr. Inazo Notobo, in *Bushido, the Soul of Japan*: "The country is more than land and soil from which to mine gold and to reap grain—it is the sacred abode of the gods, the spirits of our forefathers; to us the Emperor is more than the arch constable of a Rechtsstaat, or even the patron of a culturstaat—he is the bodily representative of Heaven on earth, blending in his person its power and its mercy."

4. Prof. Kunitake Kume, in *Fifty Years of New Japan*, authorized for publication by Marquis Shigenobu Okuma: "He [the Mikado] is regarded as a living Kemi [God], loved and revered by the nation above all things on earth, and himself loving and protecting the nation who are deemed sons of Kemi Nagara and are intrusted to his care by the Kemi. This mutual understanding obtains between every individual Japanese and the Emperor. The sovereign studies our needs and feels our sorrows. What more have we then to ask from the Kemi directly? Thus Shinto [doctrine of the Maki] is Kundo [doctrine of the Emperor]; for shintoism is mikadoism; 'the Kemi's will is the Emperor's will,' is the maxim inscribed on the heart of every Japanese. Herein one may see the fountainhead of our patriotic spirit, whose marvelous activity has served to raise Japan in these 50 years to the level of the first-rate powers of the world."

5. The Hon. Etsujiro Ueyehara, member of Parliament, in his book *The Political Development of Japan*: "The Emperor of Japan can say without hesitation, 'L'Etat c'est moi' more effectively than Louis XIV, not because he can subject the people to his will but because he is morally so recognized. Theoretically, he is the center of the State as well as the State itself. He is to the Japanese mind the supreme being in the cosmos of Japan, as God is in the universe to the pantheistic philosopher. From him everything emanates; in him everything subsists; there is nothing on the soil of Japan existent independent of him. He is the sole owner of the Empire, the author of law, justice, privilege, and honor and the symbol of the unity of the Japanese nation. He has no pope or archbishop to crown him at his accession. He is supreme in all temporal affairs of the State as well as in all spiritual matters, and he is the foundation of Japanese social and civic morality."

6. Mr. T-ichiro Tokutomi, editor of the *Kokumin Shimbun*, one of the most influential dailies in Tokyo: "Nor is this principle adapted to our nation alone; some of the European powers are also endeavoring to put it into practice, but they have always failed to secure sufficient success. Are not their monarchs sagacious enough? Yes. Generally speaking, their kings or emperors, though they may have their strong and weak points as rulers, are, every one of them,

wise and enlightened. They are quite a match for their chancellors or ministers. Why, then, have those nations failed to be united with their monarchs as centers? The answer must be given from an historical rather than a political standpoint. They look upon their kings or emperors as sovereign, apparently, as we do; but, to speak figuratively, theirs are the hat while ours is the head. The hat may be changed as often as you please; the head once gone, the body itself would die. In this respect does our constitution essentially differ from theirs; so does our loyalty to the Mikado differ from theirs to their own rulers."

7. The Niroku Shimbun, editorial, May 9, 1919: "To preserve the world's peace and to promote the welfare of mankind is the mission of the imperial family of Japan. Heaven has invested the imperial family with all the qualifications necessary to fulfill this mission. He who can fulfill this mission is one who is the subject of humanity's admiration and adoration, and who holds the prerogative of administration forever. The imperial family of Japan is as worthy of respect as God, and is the embodiment of benevolence and justice. The great principle of the imperial family is to make popular interest paramount. The imperial family of Japan is the parent not only of her 60,000,000, but of all mankind on earth. In the eyes of the imperial family all races are one and the same. It is above all racial consideration. All human disputes, therefore, may be settled in accordance with its immaculate justice. The League of Nations, proposed to save mankind from the horrors of war, can only attain its real object by placing the imperial family of Japan at its head. For to attain its object the league must have a strong punitive force of a supernational and superracial character, and this force can only be found in the imperial family of Japan."

The menace of Japan is in her creed and in the unflagging zeal of her people who accept it as the will of heaven. The Japanese believe that their sense of justice, benevolence, and morals is superior to that of any other people in the world. This is admitted even by Dr. Sidney L. Gulick, in *The American-Japanese Problem*, who says:

"The Japanese people are inherently superior to the white man, not only in economic efficiency, but in brain power, general culture, and moral character."

Mr. Kyoshi K. Kawakami, in his book, *Japan and World Peace*, is very specific in his criticism of occidental measures of justice. He says:

"Ever since Japan opened her doors to foreign intercourse the Japanese have observed that occidental nations had two standards of morals or justice, one for themselves, and one for Asiatic peoples."

This review of occidental justice, according to oriental measures, is quite contrary to the "immaculate justice" of the imperial family of Japan, in keeping with which all human disputes may be settled.

There is, however, nothing strange or unusual in this attitude of the Japanese people, considered from the viewpoint of their creed, which is the foundation of the complaints arising from the presence of large and increasing numbers of them in our midst. The "mission" of Japan does not contemplate the acceptance of democratic ideals. And her relationship to the Occident during the period of her international life is a demonstration of her well-defined purpose. This is illustrated by the story of Dr. Inazo Nitobe, whose character as a man is above reproach. He is a Christianized Japanese. He was graduated from John Hopkins University. He married into a white family of respectable proportions in the city of Philadelphia. He is a representative of the highest and best thought of "progressive Japan," and yet he informs us in our own tongue that the Emperor of Japan is "the bodily representative of heaven on earth, blending in his person its power and its mercy." The creed of Japan precludes the idea of assimilation and stultifies the intelligence of those who sponsor the proposal.

The immediate enactment of laws regulating the biologic and economic infiltration of the Japanese is imperative, but the contact of the East and the West, made inevitable by the exigencies of world conditions, calls for the serious consideration of the basic principles of government in Japan—the creed of her people. Biologic laws and economic regulations, important as they are, under world conditions, will serve only as temporary bulwarks. We must build dikes in the form of State and Federal legislation to serve immediate needs. But we must do more. It is imperative that we go to the heart of the question. The heart of the matter, in the difficulties complained of, is the creed of Japan. And until this is realized and disposed of fundamentally, conferences on the oriental question will continue unabated, but with a growing

spirit of discord and discontent, which is certain to result in international disturbances. The ideal of Japan, inspired and made inevitable by her creed, is race supremacy. This is the explanation of their unrelenting toil, their economic efficiency, their industry, and their eternal vigilance. Inspired by their ideal which is ever before them, labor becomes a service of love and sacrifice, the filial duty of gods. We can not meet them in competition; the sources of our inspiration are different and our ideals are not the same.

To realize the truth about Japan is the principal desideratum. Under the influence of their creed they are "supermen"; and from "Japanese viewpoint" we are and must ever remain their inferiors. Her carefully trained statesmen tell us that the two nations are "different" "in wants," "in views, and in the outlook on life." But in their campaign for the conquest of American opinion her bellwether propagandists warn us in terms of insolence to respect "the Japanese viewpoint," thus emphasizing the corollary of their creed, their innate superiority. Discussing our proposal to enact domestic legislation against the influx of aliens into the State, Dr. Toyokichi Iyenaga, chief of the East and West News Bureau, of New York City, stated in an address delivered at the Japanese-American banquet, the Hotel Plaza, May 19, 1915:

"Unless America comes to an understanding of the Japanese viewpoint, I indulge in the prediction that there will be more serious disturbance in the relations between Japan and America than has been caused by the California affair."

The "Japanese viewpoint" is the criterion of justice and good will. Mr. Kyoshi K. Kawakami, semi-official publicist, charges that we are playing the "rôle of provocateur in an effort to create the cause of war" if we speak above a whisper of our rights in our own land.

"It is time that Americans should awaken to the grave situation which can not fail to result if they persist in playing the rôle of provocateur, unless, forsooth, they are really anxious to create a *casus belli*. These are plain words, but I say them in the name of international deportment, peace, and amity."

Prof. Shigeo Suyehiro, doctor of laws, the University of Kyoto, says:

"We are a peace-loving nation. Our endurance has stood the successive tests of the (1) Manchurian railway question, (2) the school affair, (3) the immigration flurry, (4) the California land-law dispute. It will stand more, because we are bent on the maintenance of peace. But with a view to a speedy and amicable settlement of the outstanding complication, we claim that America accede to one of two alternatives—the granting of the right of naturalization to the Japanese or the conclusion of a treaty to guarantee their right of owning land or of leasing farms."

The most insolent pronouncement ever penned by the beneficiary of kind words and loving deeds was written by a Japanese imperialist in 1910, in *The Rising Tide of Color*:

"Fifty millions of our race wherewith to conquer and possess the earth. To begin with, we now have China; China is our steed. Far shall we ride upon her. In 1895 we conquered China; Russia, Germany, and France stole from us the booty. In 10 years we punished and retook our own from Russia; in 20 years we squared and retook from Germany; with France there is no need for haste. She has already realized why we withheld the troops which might alone have driven the invader from her soil.

"As for America, that fatuous booby with much money and much sentiment, but no cohesion, no brains of government—stood she alone we should not need our China steed. Well did my friend speak the other day when he called her people a race of thieves with the hearts of rabbits. America, to any warrior race, is not a foe, but an immense melon, ripe for the cutting. But using China as our steed, should our first goal be the land, India or the Pacific? The sea must be our very own, even as the Atlantic is now England's. The land is tempting and easy, but withal dangerous. It must be the seas, but the sea means the western Americas and all the islands in between, and with these must soon come Australia, India. And then the battling for the balance of world power, for the rest of North America. Once that is ours, we own and control the whole—a dominion worthy of our race. North America alone will support a billion people. That billion shall be Japanese with their slaves. Not arid Asia, nor worn-out Europe, nor yet tropical Africa to fit for our people, but North America, that continent as succulently green, fresh, and unsullied, except for the few chattering mongrel Yankees. It should have been ours by right of discovery; it shall be ours by the higher, nobler right of conquest."

The Osaka Mainichi Shimbun, June 14, 1914, quotes Prince Asaka and Higashi Kuni as saying:

"Truly it is the duty of the subjects of the Empire to expand beyond the seas. Nay, we have the right to put an end to the thousand times ten thousand indignities of the half-beast Yankees."

For 50 years we have been administering the gospel of patience to the Empire and people of Japan; we have borne obloquy and insult as good Samaritans; we have freely given her of our best, with little or no regard for our own rights and interests, in response to which we are reminded of our "obligations and duties." What more can we do?

For 50 years our institutions of social and religious betterment have maintained in Japan, at an annual expense of millions of dollars, missionaries, teachers, and medical experts to instruct the Japanese in the arts of the higher life, the sciences, and in the care of the body. These institutions function in Japan to-day and bear evidence of friendship and good will. Has this voluntary service and these years of toil been in vain? Consider the significance of the answer given to this question by the Hon. Etsujiro Uyehawa in his book, *The Political Development of Japan*:

"Many changes have taken place from time to time in the form and mechanism of her Government, but its fundamental polity, a unique fact in political history, has never been altered, shaken, or transformed. It appeals, therefore, most intensely to the Japanese people, no matter how primitive and childlike its origin, and is engraven on their hearts and minds, and engenders their deepest admiration, reverence, and affection * * * The foreign relations, philosophies, ethical theories, and political principles, which have come into Japan from the earliest ages of her civilization, however great their influence generally, have done very little, if anything at all, to modify the traditional attitude of the people toward their Emperor."

Twentieth-century civilization has not changed the attitude of the Japanese people toward their Mikado. They still believe him to be the "king of heaven," and he is proclaimed to be "sacred and inviolable, the scion of the sun, the vice gerent of the gods on earth." Dr. William Elliot Griffis, in his book, *The Mikado's Empire*, says:

"In this enlightened age, when all authority is challenged, and a century after the moss of oblivion has covered the historic grave of the doctrine of Divine right, the Japanese still cling to the divinity of the Mikado, not only making it the dogma of religion and the engine of government, but accrediting their envoys as representatives of, and asking of foreign diplomatists that they address His Imperial Majesty as the king of heaven (Tenno)."

Time, as an element, does not enter into the program of Japan. She labors and waits. She strikes at the psychological moment. Her program contemplates what her own statesmen designate as "the grand policy for a century to come." Concerning the consummation of this policy, consider what Baron Kaneko Kentaro says in the book *Great Japan*:

"Our present welfare and happiness is nothing to us when compared with an illustrious past and a great future for our family and our nation. Thus, looking forward to our future, we strive to mark out 'the grand policy for a century to come.' This is a rather high-sounding phrase, but when we examine our history we always find it underlying our national movements, social, religious, and political, because the Japanese, from time immemorial, have shown the peculiar characteristic of marking out what they will do for the future. In order to establish this grand policy they always study the problem with a far-reaching foresight. This trend of mind is a characteristic of our race. When they contemplate a great problem for national affairs they never think of themselves, but always look forward through the labyrinths of the future to find out the surest way to attain their ultimate aim and goal. According to Japanese notion, compared to this grand policy for the future, the present welfare and happiness of ourselves dwindle into nothingness."

This grand policy is entirely consistent with the creed of Japan. What does this policy involve? The logic of this creed and system of government will admit of no program less ambitious than world domination. Japan's "place in the sun" will be determined by the results of the inspiration arising from this belief and the consequent unity of purpose. Men who think in terms of world politics and understand the process of empire building realize that Japan is slowly but surely winning her goal. This is no idle dream. Within the memory of men still living she has "annexed" Formosa and Korea; she has "penetrated" Manchuria and Mongolia; she has "traded" places with Germany in the Prov-

ince of Shantung, China; and she has created a situation in Siberia that requires her presence there as guardian of the peace. The total area acquired by Japan in the last 25 years is equal to her original territory. The logic of Japan's creed and system of government is convincing enough, but her statesmen amplify it in terms about which there can be no doubt. Her highest representatives and best-known publicists aver:

First. Prof. K. Ukita, editor of the *Taiyo*, says:

"It is the mission of Japan to set up an example of a civilized and independent national State for the Asiatic neighbors, and then to make a confederation of all the Asiatic nations on the basis of international laws (the Mikado, we have learned is 'the author of law'), just as it is the mission of the United States of America to form one vast Pan American Union of all the Republics of the new hemisphere and thus to hasten on the progress toward the organization of the whole world."

Second. Dr. Kambe, of the Imperial University of Kyoto, states:

"Whether in the matter of national expansion Japan shall assume an aggressive policy or merely remain content on the defensive, trusting to the mercy of the world, is a question of fundamental importance to the country, and never more so than at present. As things now look it would seem that there is nothing but for her to take an aggressive attitude. * * * To Japan at present the promised land is China and the South Sea Islands. * * * If Japan will but keep up her expansion policy, taking advantage of the present war, there is every hope that her policy will eventually succeed. * * * The natives should, therefore, be taught to see the wisdom of helping Japan's progress rather than interrupting it."

Third. Marquis Shigenobu Okuma declares:

"The Japan of to-day is no longer the Japan of Japan, but the Japan of the world. What, then, is the mission of the new Japan? It is to make a large contribution to human progress by playing an active part in the great dream of world politics. To put it in a more concrete way, it is Japan's mission to harmonize eastern and western civilizations in order to help bring about the unification of the world."

In working out this grand policy insidious propaganda, peaceful penetration, and military force are employed. We have an example of "military force" in the "annexation" of Korea. Here Japan exhibited all the qualities of a political cannibal, and her administration there in the year of grace 1919 reads like a page from Dante's *Inferno*. In the matter of peaceful penetration the Hawaiian Islands is to Japan an example of patience well rewarded. In 12 years the Hawaiian Islands will be under the political control of Japanese born under the jurisdiction of the United States.

This is not the perfervid outbursts of "yellow journalism"; it is the heart of Japan revealed—the manifesto of the sun god of the eastern seas. Fundamentally the menace of Japan is in her creed and constitutes a danger to the body politic of the world. We realize in our own country that our institutions are being poisoned by the "breath of the dragon." The question is one of self-interest and self-preservation. We know that the sun god and the "soul of Japan"—the creed and program of the Island Empire—is diametrically opposed to the principles established by the founders of this Republic and contrary to democratic ideals.

To this end we propose to tell the truth about Japan; to awaken the people of this Commonwealth to the menace inspired by her creed. Then, aroused to the peril of the situation, we will take such action for our protection and self-preservation as the occasion demands.

Twenty-five years of close association with the Japanese, and intimate contact with their institutions, has led me to the unalterable conviction that they are politically unclean, and constitute a serious menace to our public welfare; that it is imperative that we halt their aggressions and deal with them on the plane of their worth, and not according to their own valuation.

The serious consideration of this memorandum is earnestly requested.

NOTE.—Confirming the statement of Sidney L. Gulick, that the Japanese believe they are "inherently superior to the white man, not only in economic efficiency, but in brain power, general culture, and moral character," the testimony before the congressional investigating committee, July 12, 1920, at San Francisco, of Mr. George Ushijima, president of the Japanese Association of America, is very significant. He said he believed in the intermarriage of Japanese and Americans, and observed:

"There may be objections now, but a hundred years from now we will look back upon it as all right. When potato seed in California is no longer good, we bring in Oregon seed, and the second year after it is acclimated there is a fine crop of potatoes."

If these words of this leading Japanese propagandist do not mean that the people of the United States are in a state of decadence and need rejuvenation by the introduction of the more virile and superior Japanese blood, the import of simple language is unintelligible. The Japanese belief in their superiority is inspired by their creed, which does not "interfere" with their relation to the form of religion exotic to their own land and climate.

ROBERT L. PRUETT.

EXHIBIT C.

Junzo Sasamori, general secretary of the Central Japanese Association of Southern California, 258 Jackson Street, Los Angeles, submitted the following supplemental statement:

SOCIAL ASPECT OF THE JAPANESE IN SOUTHERN CALIFORNIA.

At the present time the exact population of the Japanese in southern California (including the counties of Orange, Riverside, San Bernardino, San Diego, Imperial Valley, Ventura, Santa Barbara, San Luis Obispo, Los Angeles, and city of Los Angeles) is not known. In round numbers it is somewhere near 30,000, including native-born children of immigrants who hailed from the island empire. In myriad ways the Japanese in southern California have promoted America's welfare. During the great war, when maximum production was desired, the Nipponese here showed their loyalty to the allied cause by their generous contributions. Both men and women have rendered their adopted country valuable services. The Japanese in this country have in them good material for citizens of the Republic. They are undaunted by difficulties; they deliver the "goods" where others fail. They are intensely patriotic; if they could be naturalized in the land where they have settled down they would feel an attachment for their adopted country; under the flag they find protection. They appreciate the opportunities that this the best land in the western continent affords them for getting on in the world.

The Nipponese here have their peculiarities, and yet they have much in common with their neighbors who have immigrated from Europe, also with native-born Americans. Such expressions as "the Japanese spirit" and "the Japanese mind" have only a limited value; the human mind is pretty much the same the world over.

Environment, the influence of a Christian community, has its influence on the Nipponese man in California. As a result, a new type of mind is growing up in the younger generation of Japanese who have lived in the United States 10 years or more, and the children here of Japanese parents are noticeably different from their cousins born in the land of chrysanthemum.

The Japanese are home loving. The married man saves that he may send for his family in Japan, and the young man expects to marry and set up a household of his own as soon as circumstances permit. Good-sized families are the rule among the Japanese.

Asiaties in the United States ought to have the same political rights as Europeans who come here. Fitness for citizenship, Americanization, should be the test for both. To be Christianized and democratized—that is the goal of Japanese immigrants who have settled in the United States. Like other aliens who are worthy, they should have the right to vote, which increases a person's influence and usefulness. It is desirable that men who have emigrated from the Old World to the New should become acquainted with the laws and history of the American people. Japanese who have made their homes in this land of the free studied the lives and teachings of Washington, Lincoln, and other illustrious Americans who took the Declaration of Independence as their political chart.

It has been the aim of the writer to set forth the worth of the Japanese; they have helped in the work of the United States. There are Japanese and Japanese. The undesirable presence of some Japanese of the lowest class ought not to blind Americans to the fine traits of Japanese of the better class, of whom there are many in the United States. It is an unfair discrimination to put up the bars before Asiaties.

POPULATION.

Distribution according to counties: California alone has over two-thirds of the Japanese population in all the United States, and other Pacific States have more than half of the remainder. In southern California, the city of Los Angeles ranks first in respect to numbers of Japanese within her borders, and the county of Los Angeles second. According to the figures given in the census report of the Central Japanese Association of Southern California, in October, 1919, the distribution was as follows:

Orange County.....	1,589	Santa Barbara County.....	383
Riverside County.....	586	San Luis Obispo County.....	1,365
San Bernardino County.....	435	Los Angeles County.....	9,951
San Diego County.....	1,061	City of Los Angeles.....	11,982
Imperial Valley County.....	2,468		
Ventura County.....	718	Total.....	30,528

Proportion of the sexes: The proportion of the sexes is not yet normal in the Japanese population of the United States, but the number of women and girls have been rapidly increasing the last few years. The percentage of males has outweighed the percentage of females all the time. In 1919 the married population of the Japanese numbered 13,000 or 6,500 families. About two-thirds of the male adults are unmarried, and they number to about 9,500. Seven thousand one hundred and thirty-nine children born among the Japanese families of 6,500 during the past score of years.

Marriages: Of late years marriages among the Japanese in the United States have been rapidly increasing, yet only one-third of the male adults are married, and there are not many single women of marriageable age. About 6,500 Japanese men are mated to women of their own race. Some have intermarried with women of other nationalities whom they met here. About 9,500 more Japanese women are needed to make matches possible between Japanese men here and maidens or widows of their own race. Of the Japanese girls born in this country but very few have reached marriageable age; that is, 20 years or over, without being engaged or wedded. Naturally, therefore, the Japanese man who desires to marry one of his own race must return to the homeland and find a wife, for the practice of securing "picture brides" has been abolished. There are many reasons for marriage. Most Japanese, however, do not feel inclined to marry outside of their own people.

Native-born children: We do not know the exact birth rate of the Japanese in the United States. It is changing every year. The fecundity of Japanese women is a matter of comment. The reports of the State board of health in California give some figures relating to the Japanese birth rate, compared with that of the whites. The small number of births among Indians and Negroes in the Golden State may be disregarded.

	Number of births.		Per cent.		Number of births.		Per cent.
	Japanese.	Whites.			Japanese.	Whites.	
1908.....	455	27,190	1.6	1913.....	2,215	40,864	5.4
1909.....	682	29,736	2.3	1914.....	2,874	42,281	6.8
1910.....	719	30,893	2.3	1915.....	3,342	43,874	7.6
1911.....	905	33,245	3.0	1916.....	3,721	46,272	8.0
1912.....	1,467	37,194	3.9	1917.....	4,108	47,314	8.6

It is a surprising fact that the number of Japanese births increased ninefold during the 10-year period, 1908-1917. It should not be overlooked, however, that the year 1913 witnessed a marked decline in the percentage of increase of births as compared with that of 1912, and the following year the percentage of increase fell off considerably. It remained practically stationary the next three years, 1915-1917, the gain being only 11 per cent in 1915 and 1916, and 10 per cent in 1917. This phenomenon is explained by the fact that the number of marriages among the Japanese in America has fallen off of late years, also that many women are gradually passing the most productive age, and younger women are not coming to this country unlimitedly. As has been stated, almost all of the unions of Japanese men in the Republic have been with women of their own race.

It is to be remembered that some of the young folks here were born in Japan; they came to this country in the last 10 years. During the seven years, 1911-1917, the number of Japanese births in California totaled 12,722. The births in other States may have brought the number up to 20,000 or more. Just what the infant mortality has been we do not know exactly—it is not large, for Japanese youngsters are as a rule vigorous and healthy. Nor do we know how many of the older children have died. Some of the Japanese boys and girls here have left their country with their parents going back to Japan. In the absence of census figures, 1920, no accurate estimate of the number of native-born children in this country at present may be made. It is all of 20,000—probably more.

The question arises, are Japanese children born in the United States equal or superior to their parents, physically and intellectually? Do they contribute something of value to American civilization, or hinder its progress?

Many of the Japanese who have come to the United States the last score of years have found themselves in some ways better off here than in the homeland. In the Republic they have better opportunities for making money and better housing. Moreover, America has a climate that is preferable to that of Japan. Other environmental factors make for health and happiness and prosperity in the New World. Their children get the benefit of these changes, which make for a superior development, physically and mentally speaking. Japanese children in the Los Angeles public schools are regarded as bright; they get their lessons well, receiving good marks, and they are well behaved. They have inherited commendable tendencies from their fathers and mothers. The Japanese pupils in Los Angeles are boys and girls of good character. The proportion of Christianized children is larger here; in musical accomplishments they excel their relatives of the same age in Japan. Conclusions based upon observations extending over only a dozen years are, however, at best tentative; they are subject to revision.

JAPANESE WAR WORK IN LOS ANGELES.

In considering participation of the Japanese in the war, the committee are reminded of the fact that there are very few naturalized Japanese citizens in this country. Their children too are still young and only a negligible number were old enough to be in military service. However, including these who waived exemption, possibly two dozen boys of Japanese blood from Los Angeles and immediate vicinity wore the khaki uniform. About one-twentieth of the Japanese soldiers in the American Army were volunteers from this city or sections of southern California.

Liberty bonds.—The Japanese are the last comers to these shores. Their community in southern California is young as compared with that of northern California and central. As merchants, they are largely engaged in the retail business and are mostly agriculturists or truck farmers. Yet the willing way in which these people responded to the purchase of Liberty bonds is noteworthy. According to the most available figure collected by the Japanese consulate there are amounts as follows:

Bonds.	Amount purchased by Los Angeles County.	Purchased by other counties.	Total for southern California.
First.....	\$28,750	\$12,050	\$30,700
Second.....	10,865	130,335	141,200
Third.....	219,900	130,000	350,500
Fourth.....	382,550	223,850	606,400
Fifth.....	109,950	59,500	169,450
Total.....	750,015	583,235	1,313,250

So, if we estimate the Japanese population of southern California to be 25,000 in 1918-19, an average Japanese, including women and children, subscribed for \$525 worth of Liberty bonds per capita.

Red Cross.—Due to the great influence of the Nippon Red Cross Society and the training in their mother country, the Japanese in Los Angeles took great pride from the very outset in enrolling themselves as members of the American

Red Cross. We are not in possession of the records of the several drives except a part of the first and second, which were secured by the Japanese Association of Los Angeles as well as local Japanese consulate. Even in this many joined directly to the American Red Cross through their American friends and neighbors.

According to the partial list reported to the above associations in the first Red Cross drive for membership, 707 names are known to have taken annual memberships and 8 life memberships, while 3 more contributed to the amount of \$65. In the county 353 annual memberships were reported for the first drive, while one took a life membership and 215 persons contributed not less than \$300. Taking southern California as a whole, exclusive of the above districts, 1,330 names have been reported to have joined the American Red Cross, of whom 9 are life members, while 566 contributed \$983. It is safe to say that at least 50 per cent of the names are still lacking from actual tabulation. This will make a total for entire southern California of about 3,500 Japanese Red Cross members, besides at least 1,500 more who gave something for the support of the Red Cross. It is not, therefore, far from the truth to assert that 1 Japanese in every 7 or 8 became a member of the Red Cross, and 1 in every 5 took an active interest in the same organization in the first Red Cross drive alone.

The second Red Cross drive in southern California among Japanese:

Place.	Number of contributions.	Amount.
Los Angeles County.....	2,838	\$4,678.53
Other 8 counties.....	1,766	4,806.25
Total.....	4,604	9,484.77

Of course, again numbers and amounts only indicate those reported to the local Japanese consulate, and probably about an equal sum was subscribed through sources unknown to the consulate. Therefore, when the several drives had been reached, every Japanese came into actual touch with the heart of the Mother of Humanity and became her actual supporter.

By far the most consistent war work among the Los Angeles Japanese was the praiseworthy contributions of their women: This was due to a great extent to the untiring efforts of some of their leaders, including Mrs. Shimano Oyama, Mrs. Sadako Tanaka, and Miss Tayoko Hasegawa, who, at the suggestion of Consul Oyama, called meeting of Japanese women on February 1, 1918. It was immediately decided to organize the Japanese women's auxiliary of the Los Angeles branch of the American Red Cross, with some financial assistance from the Los Angeles committee of the Nippon Red Cross, of which Mr. Oyama is chairman. They were to prepare surgical dressings, sew, and knit. The Japanese branch then elected Mrs. Oyama chairman; Mrs. Sadako Tanaka, vice chairman; and Miss Tayoko Hasegawa, secretary. The auxiliary at once sent 12 volunteers to the chapter house of the Los Angeles Red Cross in order to enable them to become accredited instructors. They soon received certificates, and, on March 1, the above-named officers and instructors of the Japanese branch started a work shop at 323 Jackson Street.

Perhaps March 23 was a conspicuous day in the history of the Japanese Red Cross auxiliary when they held a bazaar in order to exhibit some of their delicate handicraft and culinary art. Because of the extraordinary popularity of the display, it was extended another day.

The red-letter day of the Japanese auxiliary came on July 13. Headed by Mrs. Oyama as the chairman of the auxiliary, and Prof. K. S. Inui, chairman of the executive committee, they took charge of a special day event, under the auspices of the Los Angeles chapter, at Eighth and Alvarado Streets. In describing the occasion the Los Angeles Times, of July 14, says in part:

"That universal language, which is beauty, served to translate the higher meaning of Japanese social life at the Red Cross fete; beauty ran like a silver cord through the arrangements in the ground; arts, such as have never been presented here before, were exhibited."

According to the report of the committee, there was a substantial contribution to the treasury of the Los Angeles chapter derived from this.

While the Japanese workshop was closed March 31, 1919, those who contributed so unselfishly were taken by surprise one day in July, 1919. The consulate received a small box and a letter, transmitted from the local Japanese consulate. It said:

"We hereby present to you a gold Red Cross ring as a token of appreciation of your valuable assistance rendered to the American Red Cross in cooperation with our special committee in Los Angeles.

"Sincerely, yours,

"TADAMASA ISHIKURO (BARON),
"President of Nippon Red Cross Society."

Aside from these participations, various Japanese organizations and associations here never failed to constantly remind their people of the necessity of thrift and saving. A large number of these people are reported to have bought thrift stamps.

Of course, the Japanese thrift as a food producer needs no comment. Their canned fish, fruit, and vegetables found their way to the battle fields of Europe. While the Los Angeles chapter of the Japanese Red Cross was conducting a cantonment at the corner of Tenth and Main Streets, the Japanese Florists' Association of Southern California daily furnished beautiful flowers in season to adorn the tables of the restaurant. Or, again, when they took charge of the Red Cross day, on July 13, the industrious Japanese farmers donated several truck loads of green vegetables. As a producer of those articles, not only in time of war, but even in this very day, they are surpassed by no one. While climatic conditions may be partly responsible, still these truck farmers have contributed a lion's share in placing Los Angeles on the top of the list of some 2,000 counties of this country as a food-producing community.

As soon as the United States entered the struggle, the Japanese Association of Southern California lost no time in rallying their people under the banner of their adopted country. They sent able men to speak on American institutions and spirit, and especially the reasons for America's entrance into the war. These orators, including Hon. Oyama, Mr. Fujieka, Mr. Y. Toyama, and others, covered every Japanese community of any consequence from Telachepi to the Mexican border, urging the Japanese to serve for their adopted country.

In this and many other activities the Japanese Association of Los Angeles served as the Japanese war work council in furnishing willing interpreters during draft examinations, in circulating recommendations of the Food Administration or emergency measures of the Government, and in sending out speakers, as Mr. and Mrs. Sessue Hayakawa, Miss Tayoko Hasegawa, and Prof. and Mrs. Inui were also often asked to assist in general drives at various parts of the State. It will be recalled that there were numerous social and international festivals at which the Japanese were conspicuous among the allied nations. The last but not least is the able and valuable services that were rendered by Consul Oyama as a member of the allied war work council, who was assisted by Mr. C. Kondo, general secretary of the Japanese Association of Southern California, and Mr. Y. Matsuma, general secretary of the Japanese Association of Los Angeles. In every instance all organizations were utilized and every energy mobilized to assist in the turning of humanity's great wheel.

Now, truly the situation is described when a leader of the Japanese community once stated, McKinley said, "God and men have linked the nations together." It seems to us now that the Kaiser and his forces of evil have brought us in touch with the heart of the American people.

To put it another way, the Japanese of Los Angeles have ably and patriotically assumed a part in war work. They have also proven themselves an integral and indispensable part of Los Angeles in the land crusade for humanity and democracy.

JAPANESE LANGUAGE SCHOOL.

Learning of the Japanese language by the American children of Japanese parents are vital questions for both Japanese and Americans. There are several opinions expressed concerning this question. It may not differ much from the similar questions raised by other immigrants. The outstanding points in this question seem to be those who are in favor of teaching that language and those who oppose the teaching

Those who support teaching are:

(1) Because the parents of the children were born in Japan and they use their mother tongue in homes, and so it is convenient to teach their children in the extent of reading and writing simple words of Japanese language so as to be able to communicate ideas with their parents at home.

(2) Present and future civilization of the world demand them to live an international life, and the knowledge of more than one language is a great importance. The children who are taught the language while they are at a tender age are undoubtedly a great benefit in their future vocations, even though they be the citizens of the United States.

Those who oppose the teachings are:

(1) The teaching such language is undoubtedly not the means to hasten the Americanization of the children, because it tends to keep the children in the Japanese ideas and thoughts.

(2) It is an unbearable burden for the children to try to master two languages at the same time, when the languages so differ as English and Japanese. This would be too much tax to the tender mind, so it ought to be postponed to later years.

Thus the opinions concerning the teaching of Japanese language to the American-born children of Japanese parents are split into two among the Japanese and Americans.

In 1912 Japanese educators in the United States met in San Francisco and passed a resolution which express the majority opinion as principles. "All children born in America should be educated in the American public schools to be able to live their lives in this country. The Japanese schools and kindergartens have justified their existence in the limited sense of the supplementary school for the American public schools. The Japanese school may open from one to two hours a day. They may teach Japanese language as well as elementary English preparatory to the American public schools." Since then the Japanese schools adopted these principles, and they were trying to follow this aim. They are trying their best to aid the children to be Americanized, and these schools are not similar to those parochial schools of south European immigrants. There were 80 Japanese language schools in the United States in 1918, with 132 teachers and 2,442 pupils; 47 kindergartens, with 86 teachers and 1,023 children; and these schools are supported by the Japanese churches, Japanese at large, the parents of the children, or by the Japanese association of the place the schools are located. There were 25 Japanese language schools in southern California in 1920, with 32 teachers, of whom 18 are American. American-born Japanese children are handicapped to learn English at their homes because their parents generally do not speak English well. To make up such a disadvantage of the Japanese children, English is taught in Japanese schools by American or Japanese teachers.

THE PROBLEM OF ASSIMILATION.

The term "assimilation" or Americanization needs an explanation. It is commonly understood that those terms signify that newcomers learn the American language, follow after the American customs, live up to the American standard of living, and acquire the citizenship, think as the Americans and act American. In closer scrutiny we find that there are two ideas of Americanization:

First. There are people who emphasize that the newcomer should abandon their native mode of life and ways of thinking. they must abandon everything that they had and become a new American. They interpret Americanization in a narrow sense.

Secondly. Americanization is being interpreted in more inclusive meaning. They say that the newcomer must maintain their good cultures and customs, must contribute those things to build up America. They believe that America is big and strong enough to digest foreign elements, have enough power to lead the ignorant immigrants to become brilliant civilians and make one homogeneous nation. "The census of 10 years ago had shown that, even according to the superficial and insufficient test of the census taker, nearly one-tenth of our people were illiterate in the language of this country. These figures, astounding as they were, made no general impression. We assumed that everything was coming out all right. We were not, as a matter of fact, proud of

the way 60 different races of people were growing into one homogeneous nation?" Such a broad attitude was shown by many scholars, and it became the general sentiment.

An enthusiastic presentation of the Americanism by Mr. Roosevelt was not paid much attention to before the Great War. The war gave many lessons to the Americans, and one of them was the necessity of national solidarity. They found their misconception about the beautiful name of "melting pot." She did not have the national homogeneity as she expected. "Then suddenly the war came, and to the astonishment of all, our homogeneous people seemed suddenly to spring back into its component parts. To our dismay, we found millions of our people thinking as Americans. We were chagrined to discover that the melting pot had existed largely in our fancy only."¹

The large number of the drafted soldiers could not understand the commands of the officers in English. It was necessary to maintain English classes for them in camps. It was too late to meet the emergency. Such an experience made the Americans to think the meaning and the method of the Americanization seriously. The Americanization movement was started, and its purpose will be realized by the influence of education. Since then, many Americans come to believe a narrow Americanization, mostly among the Government officers. They began to emphasize more and more that the foreign immigrants should abandon all the old things and must follow the American system, materially and ideally.

Such narrow Americanism may be moved effectively to realize solidarity, but it will tend to the narrow nationalism that American fathers had no intention of. The great truth was taught the Americans to spare no energy to assimilate the immigrants for the national solidarity, yet the power of the "melting pot" was never questioned. It is her mistake if she thinks that America can assimilate every element of various nations at once. Such power works sure but slowly. As the American history tells us, the leading stock of American people was the Anglo-Saxon origin, yet Americans are of various origins, that many nationalities contributed their cultures and achievements and had no one superior stock dominating the other stocks. To be sure that admixture of various nationalities makes a superior nation. America is not a static country but a dynamic nation. The principles held by fathers of this country were certainly admirable, yet the visions of their sons must be nobler and far-reaching. I am certain that the true Americanization is that the newcomers shall adapt themselves to the American civilization, and at the same time they shall contribute their cultures and achievements, if they have anything worth while for the advancement of the American civilization. In certain parts of this country where Japanese are being assimilated, Americans must provide them with her achievements and also prepare to receive theirs from them. In other words, their receipt and gifts must be mutual.

MANNERS OF ASSIMILATION.

It is convenient for us to explain the manners of the assimilation among races into physical and psychological points of view. These two changes occur sometimes at the same time or occur at an interval. Let us look at the physical assimilation. We notice two forces working toward that end, the climate and food, on one hand, and intermarriage on the other.

1. The physical changes due to climate and food may be explained by biological study. That is, man has adaptability to his environment like any other animal. As the lower animals have protective color and other means of protection or try to fit themselves in the struggle to survive, the man does the same thing in different degrees. The immigrant who comes to this country after reaching majority finds it difficult to adapt himself in the new circumstances, but those who come over at a tender age or those who are born in this country show a marked change in their physical appearance. According to the statement published by the Immigration Bureau, based upon the study of Prof. F. Boas, "Changes in Bodily Forms of Descendants of Immigrants," he spoke of the change in the skull during the single generation. That the American-born children of round-headed Jews became long-headed ones. This proves the power

¹ Report of Commissioner of Education for year ended June 30, 1910, p. 42.

² *Ibid.*, p. 43.

of the "melting pot" at work. These effects of climate to physical appearance of the people are evident in all countries. This fact was proved by the Jews living in various parts of the world. "Originally the same Jews are now, anthropologically, not a race adapted to the places and there are Turanian, Teutonic, Slavics, Mongoloid, Negroid, and others." (Maurice Fishberg, *The Jews, a Study of Race and Environments*.)

2. By intermarriage. In America where the practice of intermarriage is more or less common and assimilation by this method is quite effective. There are various theories advanced by ethnologists as to the effects of intermarriage, but we may sum up by saying that the union between good and poor the Mendelian law applies. But such mathematical presentation can only be applied as a principle and as to the physical development of different individual cases depend upon the rearing of the children after their births, and the social influence working on them.

Ordinarily, a hybrid is looked down as inferior, but it is due more to the society than the intermarriage. Often society does not sanction a union of different races and look upon them with an eye of contempt, and thus the evil effect upon the offspring. For these reasons it is no ground to oppose intermarriage. We firmly believe that we can obtain a better race by intermingling of bloods of different races. Proofs of this are abundant in the history of the human races. But such an intermarriage must be the result of the natural course of the thing and not by the artificial stimuli of the man. Thus we believe the intermarriage between Japanese and Americans is the result of natural course after the Japanese are assimilated psychologically and socially, or, in other words, if such intermarriage take place after the Japanese are thoroughly Americanized we can not see the objection, but if this takes place before we should endeavor to refrain from them.

The psychological assimilation necessitates the community of thought. To-day no country in the world could live as a mental hermitage. Any thought or idea grown in one country flows out freely to all the countries in the world. Thus there is no national boundary of thoughts. In the past Japan imported freely various ideas from Europe and America, and there was a psychological assimilation of thoughts and ideas.

The community of ideas are universal, but the psychological assimilation of immigrant aliens in this country must be assimilated by having them live in and with the society, because various countries have different history, traditions, customs grown up under peculiar circumstances. Unless the immigrants catch this spirit the assimilation is impossible. This proves the fact that those children who come to this country at a tender age whose mind is still plastic, can easily get into the spirit the heart and soul of a country. In other words, they are to get into the atmosphere of another people easier than the grown-ups. These American-born children of alien parents have traceable physical marks of their parents, but the psychological and social influence are totally American and particularly through schools and churches assimilate them completely in language, manners, and habits.

THE PROCESS OF ASSIMILATION AMONG THE JAPANESE.

The degree of assimilation among Japanese differs according to individual responsiveness to the new circumstances, but it can not be denied the fact that they have been influenced. This can be easily seen when we contrast those who stay in this country and those who stay in Japan all the time. As to the physiological changes we do not have any material from the medical sciences, but one often sees some of the Japanese have brown hair instead of their pitch black, and lighter color of skin. They have illnesses peculiar to meat eaters, and at the same time there are seldom cases peculiar to those whose main diets are of vegetables, fishes, and rice. By use of different clothes and use of chairs there is marked difference in pose. Their curved spines are straightened and tendency of stooping replaced by erect. These differences are particularly noticeable in children who come over while they retain the plasticity and those who are born in this country.

The Japanese children born in California or in Colorado are in a sense the American product. Japanese educators in San Francisco made a thorough

physical examination of Japanese children in 20 different grammar schools in California, with the following result:

Average Japanese children's height and weight.

HEIGHT.

Age and sex.	American born.	Tokyo.	Japan as whole.	Age and sex.	American born.	Tokyo.	Japan as whole.
7 years:	<i>Inches.</i>	<i>Inches.</i>	<i>Inches.</i>	12 years:	<i>Inches.</i>	<i>Inches.</i>	<i>Inches.</i>
Male.....	41.3	45.8	41.2	Male.....	52.5	52.2	51.0
Female.....	41.3	43.2	41.7	Female.....	52.2	51.8	50.8
8 years:				13 years:			
Male.....	45.1	44.7	44.0	Male.....	53.6	50.8	53.5
Female.....	45.1	42.4	43.5	Female.....	53.2	52.5	53.5
9 years:				14 years:			
Male.....	47.4	45.9	45.8	Male.....	56.1	52.5	53.5
Female.....	47.2	43.8	45.2	Female.....	57.7	56.4	55.3
10 years:				15 years:			
Male.....	49.2	48.7	47.6	Male.....	57.9	53.2	57.9
Female.....	49.8	48.2	47.0	Female.....	58.2	53.2	57.0
11 years:				16 years:			
Male.....	51.0	50.0	49.4	Male.....	60.1	59.4	60.0
Female.....	51.5	49.1	48.9	Female.....	59.0	55.3	59.1

WEIGHT.

	<i>Pounds.</i>	<i>Pounds.</i>	<i>Pounds.</i>		<i>Pounds.</i>	<i>Pounds.</i>	<i>Pounds.</i>
7 years:				12 years:			
Male.....	42.31	38.76	38.59	Male.....	65.37	60.82	59.83
Female.....	40.33	43.72	37.27	Female.....	65.37	60.82	59.50
8 years:				13 years:			
Male.....	46.69	42.14	42.39	Male.....	68.18	65.70	66.03
Female.....	46.61	37.27	40.06	14 years:			
9 years:				Male.....	76.94	73.45	74.29
Male.....	51.07	47.52	46.36	Female.....	81.65	74.54	76.69
Female.....	48.84	50.82	44.54	15 years:			
10 years:				Male.....	90.08	80.09	84.71
Male.....	56.09	50.05	50.05	Female.....	92.14	75.53	85.28
Female.....	55.39	49.50	48.84	16 years:			
11 years:				Male.....	102.64	81.73	98.18
Male.....	60.99	58.03	54.96	Female.....	104.13	86.53	94.21
Female.....	60.91	51.81	53.63				

After publishing the above statement the educators add that the physical development of children born and reared in this country are far better than those Japanese children in Japan. Particularly we notice a marked development in girls. There are practically no eye troubles except very light cases, though there are a number of decayed teeth and troubles of tonsils. In height American-born children are from one-fourth of an inch to one-half of an inch taller than those of Japan, and in weight, in girls at 16, there are differences of from 10 to 17 pounds.

This improvement in stature and muscular development is attributed to better living conditions here. Climatic and other natural factors must be taken into account of the gains in physique. It has been remarked that native children have a fairer skin than their parents born in the island Empire; the color of the hair is dark brown instead of jet black. The American-born children have larger eyes than their cousins in Japan. It is said that the eyelashes of the youngsters born in this country grow out perpendicularly on both eyelids, and when the eyes are closed the lashes meet together in parallel, whereas the children in Japan have slant eyes, the lashes droop downward at an angle of 45° on the upper eyelid, while the lower lashes stand out perpendicularly on the edge, and when the eyes are closed the upper eyelashes cover the lower lashes from above or across each other, instead of meeting in parallel row as is the case with an American child of Caucasian parentage. The writer has closely observed the Japanese children in Los Angeles in a great number, and he sees marked variations from the types of children he has seen in Japan.

Let us next see the physical difference produced by intermarriage of Japanese with other peoples. The Japanese do not like to intermarry, and consequently there are very few cases of intermarriage between the Japanese and the Ameri-

cans. If one looks for them as the subject of his study it is not impossible to find some cases to furnish his materials.

It is true that the Japanese is a mixed race of seven stocks. The mixtures of bloods occurred more than 2,000 years ago. The predominant strain is the Takamugahara. The blending of races has produced a new type of homogeneity, and there is no question about its superiority to most of the other races in the world. Like the Jews, the Japanese feel that it is important to keep the race pure. Even when they appreciate the advantages of a home, the Japanese in western lands hesitate to form alliances with European or American women. In some instances Japanese men have done so, and the offsprings of these intermarriages are strong sons and charming daughters. It is a surprising phenomenon that the cross between a Japanese and a European is a European in appearance, the child of a Japanese man and an American woman is an American; the fruit of a union of a Japanese and a Chinese woman is a Chinese. Such are the conclusions of those who have observed the families of Japanese men married to alien women; also the offsprings of women of Japan who have married foreigners.

The view has been expressed by some writers that the result of the intermixture of two races will, in the long run, produce a race reverting back to the ancient, degenerated, lower type. This theory is as yet not proven. It is said that a hybrid is a degenerate. Nevertheless, there is a strong presumption that the intermingling of bloods will produce a new type of American possessing the excellent qualities that Japanese men have inherited from the forefathers. The admirable traits of the Japanese will persist; the Japanese spirit will be a part of their inheritance, though modified by the environment of the New World.

Now, let us look at the psychological change of the Japanese received from the Americans, but the degrees of change differ according to the individual adaptability and responsiveness to outward stimuli. Before we go into the discussion, we see whether or not there is fundamental difference in psychological difference between races. The writer believes that there is no fundamental difference in races as to the emotion and psychology. The only difference there is the manner of expressing the emotion and psychological workings. In emotion, for instance, there is no difference. Both Americans and Japanese have regard to likes and dislikes, love and hate, gladness and anger, happiness and sadness. The only difference is in the expression of such emotions. The Japanese try to repress them, while the Americans show as they feel. Through long history of the traditions the Japanese try to repress their feelings, and it appears as if it were their second nature.

Thus superficial observers believe that the Japanese try to conceal their real feelings in order to prey upon them. The longer the Japanese stay in this country the more and more they become American in this respect. They began to express their feelings just as freely as any American. Particularly this is the case with those who are born in this country. The American-born children of Japanese parents appear so different from their parents at the first blush it seems that there is a fundamental difference in emotion from their parents. But we can readily see that it is not the case, but the only difference is the manner in which they express their feelings. Some of them went far enough to make some of us to doubt if they are not bragging themselves.

The American-born children have different taste. They prefer the American style of cooking to that of the Japanese. Their parents have memories of their childhood and the days they spent in Japan that they relish an occasional festivity in Japanese dishes. Again these children have necessarily spent less amount of time in this country than their parents, but the mastering the English they are far in the lead. But when they try to speak Japanese they make such a funny enunciation and sentences just like Americans who have a smattering knowledge of the Japanese language in trying to speak in Japanese. Their facial expression is quite different from that of their parents. They have an expression of English-speaking face, while their parents have the Japanese-speaking face.

The manner in which they express their ideas is American. They are not only Americans in the face of documents but they are in spirit. For this reason if parents take them back to Japan, they will not be satisfied with the new condition they are placed in, and their parents also find themselves difficult to adapt themselves in the new situation they voluntarily placed themselves. If once these people visit Japan and stay in sufficient time to know to what extent they have changed, they will come right back to the United States with the intention never to go back to Japan again.

We are not conservative Japanese enough to worry about the rapid Americanization of Japanese in this country and their children, but we rather inclined to think to be natural result. At the same time the Japanese will contribute to America the good qualities they have inherited for many thousands of years.

THE MISSION OF THE JAPANESE IN THIS COUNTRY.

We have spent ample space to explain the existing condition of Japanese in America. We liked to let the American public know the facts as they exist, at the same time to remind the Japanese in this country of the work they have before them. The history of Japanese immigration shows that the course could not be called a smooth one nor could we say they are treated fairly in this country, but they have gone through that. They have passed the difficult test. If the coming of more Japanese to this country is contrasted to the interest of this Republic, certainly we can not urge the coming of large numbers of Japanese immigrants. If the indiscriminate treatment of Japanese is against the interests of America, then we certainly do not urge the free equal right to opportunity.

On the other hand, if the coming of Japanese to this country, and the enjoyment of the equal opportunity accord with the interests of this country, then we ought to insist for the sake of this country. If there are any who think the Japanese question in this country are alien question, the viewpoint taken is a mistaken one. The Japanese are a component part of America. America and the question is the question within her own boundary.

We have noted the economical and spiritual assistance the Japanese in the United States rendering. We believe the Japanese and their successors will assimilate more and more and contribute the good qualities they have inherited to the civilization of America. If the restriction of Japanese immigrants continues as it is, the Japanese can not materially assist in number, but the Japanese in the United States and their children will devote themselves in whatever they find their work and in time there will be scholars, inventors, artists, business men, and spiritual leaders from them. The sincere wish of the Japanese is the welfare of America. The question of population in Japan will be solved in another way if America so desires not to have surplus Japanese in this country. We are not interested in these chapters to discuss free importation of Japanese in America to contribute to American developments whatever they have to offer.

RECOMMENDATIONS.

The United States was so sparsely populated in her earlier national life, the natural growth of population could not meet the necessary man power to cultivate the vast land of unbroken soil, and develop the unlimited natural resources. The national development was largely dependent upon the immigrant foreigners. The northern Europeans were generally welcomed into the United States in the early nineteenth century, and the first immigration law was framed for the protection of newcomers.

In the last quarter of the nineteenth century the southern European immigrants swarmed upon the Atlantic States. They came in numbers more than the United States wished to have and brought undesirable elements with them. The United States, alarmed by the encroachment of undesirable foreigners, she felt the need of the changes in her immigration policy. Many restrictive measures effected to improve the qualities of the immigrant in the last four decades. Such a restrictive policy was quite necessary for the solidarity and integrity of a national life. At present the idea of *laissez faire* became out of date for the principle of the national administration in the highly civilized country. A well-developed nation needs many regulations to harmonize the every part of its organism. And in order to have the uniformity of enforcing regulations and to relieve the strain on the administration, it saw fit to place the entire business under a single Bureau of Immigration. As the number of immigrants increase and accompanying evils multiply it was necessary to enforce the measures and regulations with vigor and steadily added detailed regulations. It is necessary for the Government to protect the poor, distressed people. This necessitates the Government to make regulations in order to prevent entrance of dependents, prostitutes, parasites, etc. Such is the criterion of immigrants for admission and rules governing the transportation companies to eliminate the undesirable elements.

In 1910 the Immigration Commission presented to the Senate recommendations concerning a new policy for immigrants. The recommendation is sound in

principles, but a few additional suggestions could be made. The presentation of the commissioner in part is as follows:

"1. While the American people, as in the past, welcome the oppressed of other lands care should be taken that immigration be such both in quality and quantity as not to make too difficult the process of assimilation.

"2. Since the existing law and further special legislation recommended in this report deal with the physically and morally unfit, further general legislation concerning the admission of aliens should be based primarily upon economic or business consideration touching the prosperity and economic well-being of our people.

"3. The measures of the rational, healthy development of a country is not the extent of its investment of capital unless there is a corresponding economic opportunity afforded to the citizen dependent upon employment for his material, mental, and moral development.

"4. The development of business may be brought about by means which lower the standard of living of the wage earners. A slow expansion of industry which would permit the adaptation and assimilation of the incoming labor supply is preferable to a very rapid industrial expansion which results in the immigration of laborers of low standards and efficiency, who imperil the American standard of wages and condition of employment." (Report of Immigration Commission Dec. 5, 1910, vol. 1, p. 45.)

The Great War changed every phase of the national life in the civilized countries. It affects greatly the immigration problems in the United States. The recommendations of the immigration commissioners were satisfactory before the war but doubtful at present. Since August, 1914, many European immigrants returned to their old countries, and since then the annual arrivals and departures at Atlantic ports are almost equal. We can not expect to have the large number of strong young immigrants now. The European nations need them for the reconstruction of their national life, consequently they do not wish these youths to emigrate. This situation had given a blow to the American industry. Shortage of labor, shortage of food, shortage of fuel, shortages in the necessities of life, and high costs of living are cries of the economic world. "Only remedy for it," some writer advocated, "is the introduction of the Asiatic laborers." Their plan is to induce the three-year contract laborers from China and other Asiatic countries. If this plan be carried it will remedy the needs in the labor market and will give enormous profit for the large corporations, but additional difficulties may be brought to the social life of this country. It will be against the fundamental immigration policy of the United States by introducing the contract laborers. We believe the following will be more fitting remedy in this difficulty.

Generous facilities should be provided for carefully selected immigrants. Tracts of agricultural land will be sold or given under conditions. This is somewhat the extension of the homestead law, applying to the desirable immigrants. Applicants for this privilege must be young, strong, married couples. They must intend to build their homes permanently in this country, and must make oath of allegiance to the United States. This will fulfill the present economic needs of this country, and yet it will not depart from the principle of the immigration policy nor harm the social life of the people. The quality of the immigrants in general should be strictly regulated and the following classes of people should be excluded:

1. Physical qualifications: Persons who are afflicted with contagious diseases, inheritable diseases, such as trichoma, tuberculosis, syphilis, leprosy, etc. Defective persons, such as blind, mute, deaf, cripples, hunchbacks, etc., and any other persons who are physically weak and likely not able to support themselves and liable to become a public charge.

2. Mental qualification: Aments, insanity, psychopathic people, and all similar ailments.

3. Intellectual qualifications: Persons who have not received at least eight years of schooling or equivalent mental attainment. Persons who can neither write nor read a hundred simple, common words in English.

4. Moral qualifications: Ex-convicts, prostitutes, or managers of prostitutions, polygamists, professional gamblers and beggars, anarchists, nihilists, assassins of the Government official. Persons whose purpose is to engage in immoral business.

5. Economic qualifications: Contract laborers, persons whose transportation is paid by transportation companies or labor agents. Persons who do not have enough means to support themselves at least three months or its equivalent—say \$150.

6. Age qualifications: Minors under 14 years of age who are not accompanied by or to join their parents or guardians. Persons, 60 years of age or more, who do not have a son or daughter or near relative to look after them.

These qualifications may seem too severe, but it is the right of the United States to insist to receive only those qualified and useful in this country. All immigrants who are undesirable should be barred without hesitation.

Lastly, the writer wishes to emphasize that any immigration law ought to be universal in its application. There should be no discrimination according to nationality or race; individual quality must be the criterion for admission or rejection. It is an error to direct barriers against this or that nation or race, irrespective of individual qualifications. Quality of man does not differ according to the color of skin or place of birth. Discrimination against this or that nation could not be called a proper immigration measure, nor would it promote the welfare of the great Republic. All discriminative measures should be gotten rid of.

The true Americanism can be realized neither by racial pride nor by the racial prejudices. It is only to be realized by the thorough study of social conditions, rather than mere sentiments fostered by ignorance. The leaders of a nation must establish immigration policy with unmistakable foresight. This the United States will contribute for the highest achievements of the human civilization, as well as she will realize the utmost progress within her boundary.

EXHIBIT E.

Acreage of arable lands in southern California owned and leased by Japanese, October, 1919.

Districts.	Berries.	Grapes.	Citrus fruits.	Deciduous fruits.	Grains and hays.	Sugar-beets.	Vegetables.	Miscellaneous.	Total.	Number of farms.
Orange County.....	15	.....	115	.....	628	4,594	3,810	6,706	15,868	294
Riverside County....	11	10	8	.....	30	.....	782	25	866	41
San Bernardino County.....	10	300	75	410	.....	40	105	745	1,685	31
San Diego County.....	.....	.....	17	.....	310	240	1,860	25	2,452	87
Imperial County.....	30	.....	.....	.....	8,565	.....	2,565	16,836	27,996	391
Ventura County.....	4	.....	33	23	3,083	1,120	366	31	4,660	49
Santa Barbara County.....	20	.....	5	10	.....	.....	60	530	625	18
San Luis Obispo County.....	12	300	900	1,557	1,189	8,046	1,555	1,622	15,781	138
Los Angeles County..	1,279	45	98½	741½	3,378	6,580	25,552	3,130	40,804	1,797
Total.....	1,381	655	1,251½	2,741½	17,183	21,220	36,655	29,650	110,737	2,846

EXHIBIT F.

Acreage of farms owned and tilled by Japanese in southern California, 1919.

Districts.	Berries.	Citrus.	Deciduous fruits.	Grains and hays.	Sugar beets.	Vegetables.	Miscellaneous.	Total.
Orange County.....	.....	115	.....	60	60	15	15	271
Riverside County....	5	8	.....	.....	.....	13	15	41
San Bernardino County.....	.....	75	10	.....	.....	10	18	113
San Diego County.....	.....	17	.....	.....	.....	.....	.....	17
Imperial County.....	.....	.....	.....	160	.....	160	.....	320
Ventura County.....	.....	13	.....	.....	.....	.....	.....	13
Los Angeles County..	6	78½	120½	500	26	47	778
Total.....	11	206½	130½	720	60	224	95	1,553

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